



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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## ZION'S HERALD:

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## MISCELLANEOUS.

FOR ZION'S HERALD.

### THE CLEANER.—NO. 1.

They shall suck of the abundance of the seas and of treasures hid in the sand.—DEUT. xxxiii. 19.

It was on the first day of August, in the year of our Lord 1498, that COLUMBUS discovered the continent of America. This discovery was no doubt intended by Providence for the wisest of purposes, as the result has proved. Here it was that many who were persecuted in England for conscience-sake found a safe refuge. Many indeed were their difficulties, but they preferred the wilds of America, rather than violate their consciences. Here too they learned something which probably they would have been ignorant of, had they remained at home. Among many other hardships, they were sometimes in such straits for bread, that the very crusts of their former table in England would have been a dainty to them. Upon one occasion, necessity drove the women and children to the sea-side to look for a ship expected to bring them provisions; but no ship for many weeks appeared; however, they saw in the sand vast quantities of shell-fish, such as clams, a sort of muscle. Hunger impelled them to taste, and at last they fed almost wholly on them, and to their astonishment were as cheerful, fat, and lusty, as they had been in England, with their fill of the best provisions. A worthy man, one day after they had all dined on clams without bread, returned thanks for causing them to suck of the abundance of the seas, and of the treasures hid in the sand, a part of the blessing with which Moses blessed the tribe of Zebulun before his death; a passage till now unobserved by the company, but which ever after endeared the writings of Moses to them.

NANTASKET.

### JUVENILE EXPOSITOR.—NO. 23.

If thou seekest her as silver, and searchest for her as for hid treasure.—Prov. ii. 4.

Nothing valuable can be obtained by human beings, but by industry and application. My son, says the wise man, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine heart unto wisdom, and apply thy heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures—then shalt thou understand the fear of the Lord, and find the knowledge of the most High.

Only let people be as earnest to seek wisdom, knowledge and true religion, as those are, who dig in mines and caves to find silver, gold and pearls; and they never need fear losing their time and pains. "In the Brazils, slaves are employed to scrape up the soil from the bed of the river Rio Janeiro, and wash it carefully, in order to find particles of gold and diamonds; and it is a law of the state, that he who finds a diamond of so many carots, shall have his freedom. This causes the greatest ardor and diligence in searching, washing out the soil, picking, &c. to find such diamonds; and the greatest anxiety for success. So precious is liberty to the human heart.

"This species of searching for gold and precious stones is alluded to in Prov. ii. 13. In this way if we seek for wisdom, knowledge, and understanding, we shall find the pearl of great price recommended by the Saviour, and thereby attain to the enjoyment of the liberty of the children of God."

DR. GUISE.

Dr. G. lost his eyesight in the pulpit during the prayer before sermon; and was thereby incapacitated from making use of his notes. After service, as he was led out, bewailing his loss, a good old lady overheard him, cried, "God be praised, your sight is gone! I never heard you preach such a sermon in my life. I wish the Lord had taken it away twenty years ago!" Thus the Lord often makes the deprivation of our personal comforts advantageous to our fellow Christians.

When I see a man openly professing friendship, and know him in secret, to level arrows of vengeful insinuation, I avoid him more than the adder, for his venom is more envenomed.

## A Discourse ON THE DOCTRINE OF ELECTION.

BY A PREACHER IN THE N. E. CONFERENCE.

[The readers of the HERALD, no doubt, expect to meet, occasionally, with pieces on the doctrines of our holy religion, as they are understood and practiced by the Methodists. But we seldom devote so large a portion of the paper to any one subject as we do to-day. And if, in this instance, any apology be necessary, it will readily be found in the very clear, forcible, and scriptural manner, in which the Doctrine of Election is treated in the following Discourse. We have omitted a part of the introduction, and some of the closing passages, in order to give the Sermon in one paper—as, from the nature of the subject, we feel reluctant to divide it.]

EDITOR.

ROMANS, xi. 5.

Even so then, at this present time also there is a remnant according to this election of grace.

My intention in the following discourse is, as much as possible, to avoid all controversy in treating the subject, and endeavor to present a plain, scriptural and practical view of the doctrine of election. And to accomplish this object, I shall, 1st, Consider the meaning of the words elect and election, as used by the sacred writers, and see to what purposes they have applied them. 2dly. From this view we shall naturally be led to consider what the scripture doctrine of election is; and 3dly, Consider some of the most obvious practical uses of the doctrine.

1. We are to consider the meaning of the words elect and election, as used by the sacred writers, and see to what purposes they have applied them.

1. The learned and justly celebrated Mr. Parkhurst, who we believe is considered one of the most able critics in sacred literature, says *Eklelogmai* is from *Ek* out, and *lego* to choose, or elect, and means to choose, to choose out, or take by way of preference out of several things offered; and thus it is generally used to make an election or choice. Thus it is also used by the sacred writers, as may be seen in the following passages. Luke x. 42, "Mary hath chosen that good part." She made her election of this, in preference to every thing else. Luke xiv. 7, Christ used the word in this sense when he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms. They gave a preference to the most honorable places, and chose them out of all the others.

2. The word is applied to persons when they are elected or chosen to an office and employment. Luke vi. 13, He called his disciples, and out of them he chose twelve, whom he called Apostles;—and John vi. 70, Have I not chosen you twelve, &c. John xiii. 18, I know whom I have chosen. And John xv. 16, Ye have not chosen me, but I have chosen you, &c.—verse 19, I have chosen you out of the world. Acts i. 2, They are called the Apostles whom he had chosen—verse 24, the Apostles pray the Lord to show which of the two he had chosen. Acts vi. 5, They chose Stephen, a man full of faith and the Holy Ghost. Acts ix. 15, The Lord speaks of Paul as a chosen vessel to bear his name before the Gentiles, and kings, and the children of Israel. Acts xv. 7, Peter says, God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe—verse 22, then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch. 1st Cor. i. 27, But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and the base things of the world, and things that are despised hath God chosen, &c.

3. The same word is used also to choose out to special privileges. Acts xiii. 17, The God of this people of Israel chose our fathers and exalted the people. The choosing out, and separating the nation of Israel from the rest of the world sunk in idolatry and vice, gave the first occasion to use this kind of language; nor is it found in use until about the time of God's calling and choosing Abraham.

The terms elect, chosen, called, holy, &c. are applied to the whole nation, good and bad, and do not necessarily imply personal holiness, happiness and security, or certainty of heaven. To be satisfied of this, we have only to consider the following scriptures. Ex. xix. 6, And ye shall be unto me a kingdom of priests, and an holy nation. Ex. xxxiii. 13, Show me now thy way, that I may know thee, and that I may find grace in thy sight; and consider that this nation is thy people—verse 16, So shall we be separated, I and thy people from all the people that are upon the face of the earth. Deut. iv. 7, What nation is there so great, &c.—verse 34, Or hath God assayed to go and take him a nation from the midst of another nation, by signs and wonders, &c. Deut. x. 15, Only the Lord hath delight in thy fathers to love them, and he chose their seed after them, even you, above all people. Isa. xlv. 1, Yet hear now, O house of Israel, whom I have chosen. Isa. lxi. 9, They are a blessed seed which the Lord hath chosen. Deut. vii. 6, For thou art a holy people unto the Lord thy God,

and the Lord thy God hath chosen thee to be a peculiar people unto himself—see also 7, 8, and on. And in chap. xiv. 2, nearly the same language is repeated: For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations of the earth. The same phraseology occurs in the Psalms and in the Prophets, which most readily appear to every attentive reader of these sacred books.

The Apostles borrow their language from the Old Testament, and it is only by referring to these, that they can be understood. In Rom. xi. 28, Paul says, As touching the election, they were beloved for the fathers' sakes—and in chap. ix. 25, They are called beloved which were not beloved.

4. The following are a few of the passages which show to whom the word chosen, or elect, is applied. 1st Kings, iii. 8, Thy servant is in the midst of the people which thou hast chosen. Psalm cv. 6, O ye seed of Abraham his servant, ye children of Jacob his chosen—and verse 43, And he brought forth his people with joy, and his elect with gladness. In Psalm cvi. 5, the psalmist prays to God, that he may see the good of his elect, or chosen. Isa. xlii. 8, the Lord says, Thou Israel art my servant, and Jacob whom I have elected, the seed of Abraham my friend—verse 9, I have elected thee and not cast thee off, and 44. 1, Yet hear now, O Jacob my servant and Israel whom I have elected; and 45. 4, For Jacob my servant's sake and Israel mine elect I have called thee. Chap. 65. 9, Mine elect shall inherit it, and my servants shall dwell there, and ver. 23, Mine elect shall long enjoy the work of their hands. Psalm 135. 4, The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. The above passages are amply sufficient to show how constantly these expressions are used in relation to the whole nation of Israel in their national capacity, without reference to their individual, spiritual and eternal state.

5. The elected were chosen men, picked out for some special service, or on account of some peculiar properties. Thus do we often read of chosen men—as the seven hundred chosen men of Benjamin, who could sling stones at a hair's breadth.—Others were chosen for their valor, or for being expert with the bow, or on account of some peculiar properties which they possessed. See Judges 20. 10—24; 1 Sam. 24. 2, and 26. 2.

6. In this sense the word is used for professed Christians, or believers, whether Jews or Gentiles. 1st Peter 2. 9, ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people &c. Thus, as Christians who are in Christ by faith, they are chosen in him before the foundation of the world, that they should be holy and without blame before him in love; God having predestinated (or foreappointed) all such to the adoption of children, by Jesus Christ to himself. Eph. i. 45, Christ applies the same appellation to the Christians in Math. 24. 22, 23. Except those days should be shortened no flesh should be saved, but for the elect's sake, those days shall be shortened;—i. e. for the sake of the Christians. And thus also, if it were possible, they should deceive the very elect—even the Christians. The same phrase occurs in Mark. 13. 20, 21, 22.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering. Here, those who are renewed and holy are called the elect, and are exhorted to act-up to that character, and give proof of it by exercising all the graces of the Spirit. Col. 3. 12.

I suffer all things for the elect's sake, says Paul, that they also may obtain the salvation which is through Jesus Christ, with eternal glory. He suffered, to be an example to believers, that they might perfect holiness in the fear of God. 2d Tim. ii. 10. This application is established by comparing it with Col. i. 24. I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake which is the Church.

Paul, a servant of God, and an Apostle of Jesus Christ according to the faith of the elect of God—That is, according to the faith, knowledge, and truth of Christianity. Tit. i. 1.—Peter, addressing himself to those who were Christian believers, speaks of them as elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ. 1st Pet. i. 2. And in Ch. ii. 9, he calls them a chosen race, who in past time had not obtained mercy, but now, (having purified their souls by obeying the truth) have obtained mercy.

7. Chosen, accepted, approved, excellent. See Math. xx. 16. Many are called but few are chosen; few were accepted, or approved, the rest disregarded the call. See also Math. xxii. 14. Where the many guests were called, but few chosen or approved—See also Luke xviii. 7. And shall not God avenge his own elect, &c. That is, those whom he approves, and whose prayer he accepts. Compare Rom. viii. 28 and 33.—Who shall lay any thing to the charge of God's elect, (i. e.) those who are approved and accepted with God, being called, chosen and approved according to his plan and purpose.—The Elect Ladies of whom John speaks, were the chosen, approved and excellent matrons of the Church, 2d John, i. and 13. Paul mentions elect angels, holy, and excellent angels, the approved ministers of providence. Christ is emphatically cal-

led God's elect in whom his soul delighteth—and the corner stone elect and precious. Is. xxxiii. 1. 1st Pet. ii. 4.

II. From the above view, we shall now naturally be led to consider what the scripture doctrine of election is.

1. It is that important doctrine by which we are presented with a view of God, as the infinitely wise, just, holy and benevolent Lord and Father of the universe, as graciously condescending to select from among his creatures of the human family, such persons and characters as he sees fit for the manifestation of his own glory, in making known his wise and merciful designs; and for the accomplishing his righteous will. He who has created all things, for the manifestation of his perfections and glory—who upholds all things by the word of his power—who in the greatness of his condescension and love, pities the race of his fallen and sinful creatures, out of his own unmerited mercy provides a way for their salvation, and raises up, elects, qualifies and sends particular persons to be the instruments of good to mankind. He chooses such as his unerring wisdom sees proper, he reveals to them his will—he clothes them with authority to publish it—and while he gives them the commission to go and declare, "I AM hath sent me unto you," he usually gives them a power to confirm their word or mission, by signs, miracles, prophecies and such other supernatural means as carry evidence of the truth of their mission.

Such was the election of Moses whom God called and sent to his people in Egypt. What an astonishing display of the sovereignty, wisdom and goodness of God is made to the world in the election of this distinguishing minister of mercy and truth. The Lord had heard the groanings of Israel—he had seen their afflictions—his bowels yearned towards them as the children of Abraham, and the seed of his servants, Isaac and Jacob. The period of redemption was come—the set time for the fulfilment of the promises made to them, and the unfolding his benevolent purposes concerning their posterity. The election, qualification, and commission of the instruments by whom to redeem Israel, to punish their oppressors—to publish his laws and ordinances—to lead them to Canaan—to settle and regulate them as a people, by, and through whom the knowledge of himself, as the only living and true God, was to be given to the world; and ultimately, to unfold and accomplish the great work of redeeming and saving sinners.

2. The same doctrine of election presents us with a view of Jesus Christ as the only begotten and well beloved son of God, full of grace and truth, who being in the form of God, thought it not robbery to be equal with God; yet humbled himself to be made in the likeness of sinful flesh, to publish the glad tidings of salvation, to declare the love of God, and unfold his designs of mercy, his doctrines of grace, his promises of pardon, justification and salvation. This doctrine reveals Christ as chosen of God and precious; as the atoning high priest, and only mediator of the new covenant—As being appointed the head over all things to his church—As the Judge of the quick and dead; the one by whom an illustrious display of all the divine perfections and excellency of the moral government of the eternal shall be made.

3. This righteous and comfortable doctrine of election is further illustrated in the choice of the apostles and first ministers of our Lord to be chosen witnesses of all which Jesus spake and did while tabernacled in the flesh; and to publish his gospel, and execute his will after his death and ascension. The perfections of God are wonderfully displayed in his electing the foolish things of this world to confound the wise and learned—the weak things to confound the mighty, and things which are not, to bring to nought things which are. But it must be particularly remembered that this election does not militate against the exercise of the most perfect freedom of all the rational powers and natural faculties of the elected. It is required in stewards that a man be found faithful. Where much, either of natural talent, or supernatural power is given, there much is required. God's free election of the instrument to his work and service, calls for diligence and fidelity in the accomplishment of the same. The glory of God, the benefit of men, and their own safety, are connected with the faithful discharge of their duty. Their being elected to such office, or work, does not ensure to them the future approbation of God, or their eternal salvation; but this is wisely and justly connected with, and is made to depend on their sincerity and obedience, as expressed by our Lord in the following words.—"Who then is that wise and faithful steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom when his Lord cometh he shall find so doing: Of a truth I say unto you, that he will make him ruler over all that he hath. But if that servant say in his heart, my lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink and be drunken: The Lord of that servant will come in a day that he looketh not for him, and at an hour when he is not aware, and will cut him asunder, and will appoint him his portion with the unbelievers." All such unfaithful servants lose the benefits of their election, by not making their calling and election sure.

4. A flood of light bursts forth on this doctrine

in the election of individuals, and nations to the enjoyment of particular privileges, and for answering special purposes in the economy of divine providence. This doctrine is illustrated in the election of Abraham to be the father of many nations, the parent of God's peculiar people, the great progenitor of the Messiah after the flesh; and to be honored as the father of all the faithful, and the friend of God. It was Abraham and his seed who had the distinguishing honor to be elected out of all the people on the earth, to receive the promises, the law, the oracles, and ordinances of God. Through them divine revelation with all its plenitude of blessings, flows to us, poor sinners of the Gentiles; so that we, which were no people, might become the people of the living God. Yet notwithstanding these high prerogatives, and distinguishing mercies, they may, and will be reprobated to hell for their personal unbelief and rejection of Christ: Yes, the natural branches of the good live tree which partook of its root and fatness, will be cut off from all the saving benefits of the covenant made with Abraham and his seed, by rejecting the counsel of God against their own souls.

5. It is, however, to that important view of the doctrine of election of grace, that we are principally indebted, which teaches us, that God graciously chooses all those who repent, and believe in Christ, to be his adopted children. To as many as receive him, he gives the power, (the privilege) to become the sons of God, even to them that believe in his name. They have the spirit of adoption, whereby they cry Abba, Father. They are chosen to these privileges according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Christ. They are the lively stones which he chooses to build up his spiritual house. Among all who are called to the marriage supper of the Lamb, not one of those who prefers his farm, his merchandise, his earthly connections and sensual pleasures, shall be chosen to taste of the royal dainties of heaven. O sinner, hear it, and let thine ears tingle! "MANY ARE CALLED, BUT FEW ARE CHOSEN." Not one out of all the hardhearted, worldly minded, temporising and unfaithful hearers of the word is chosen to receive the rewards of the pious. They are those who take up their cross and follow Christ in the regeneration, that shall be chosen to reign with him in glory.—Those, who, by patient continuance in well doing, seek for glory, and honor, and immortality, shall be elected to eternal life. In a word, it is such as give diligence, to make their calling and election sure, by adding to faith, virtue, and all the graces of the spirit, that shall be chosen to enter into the everlasting kingdom of our Lord and Saviour Jesus Christ.

6. In this view of the doctrine of election, it may be truly said.

"Here the whole Deity is known,  
Nor dares a creature guess  
Which of the glories brightest shone,  
The justice, or the grace."

All the attributes of Deity harmonize. Justice and truth, meet together, righteousness and peace kiss each other. The love of God in providing a Saviour; His wisdom in adapting the means of grace to intelligent and accountable creatures; His faithfulness in fulfilling his word; His purity and holiness in approving and selecting those, and only those, to enjoy him in his spiritual kingdom, who by his grace seek for holiness, as the only way of happiness; and the only means by which to glorify God in time and eternity.

As a divine Sovereign, God has a right to prescribe whatever way he pleases to display his perfections and save sinful creatures. But he is infinitely gracious, therefore he has appointed a way in which free grace may reign through righteousness to eternal life in the salvation of sinners. He is wise, and therefore has adapted all his means and operations to the intelligent and responsible powers of men. He is just, and therefore has appointed, according to this doctrine, a way in which he can be equally just, and yet the justifier of all who believe in Christ; and punish all who despise the riches of his grace. His truth and holiness shine in the declaration of this eternal truth—without holiness, no man can see the Lord.

7. This view of the doctrine of election vindicates the character of God from the charge of injustice, partiality and cruelty. The reprobation connected with this doctrine is as harmless and equitable as the election is wise and benevolent. Those who are not called and elected to fill important offices, are not liable to the responsibilities attached thereto. They are not precluded from loving God in a different sphere nor of being numbered in the stars of the crown of the Redeemer, when he comes to make up his jewels.

Such as are not chosen to enjoy peculiar privileges, will never be required to improve them. This part of our subject is clearly and beautifully illustrated by the parable of the talents—each being approved in proportion to his faithfulness in using what had been entrusted to his care.—The only cause of final condemnation is seen to be wilful disobedience and neglect. In fine, all who are reprobated from enjoying Heaven must acknowledge it is because they have loved darkness rather than light—that it is because, while God called, they refused—that, because they have chosen the ways of sin, they must reap its wages. If they are cast into outer darkness, it will be because they have not on the wedding



THE HERALD'S HARP.



FOR ZION'S HERALD.

What is thy beloved more than another beloved?

What beauty, what charms do you see,  
In him whom beloved you call;  
Are not others as lovely as he,  
Whose graces and love you extol?

My charmer is ruddy and fair  
The chief of ten thousands is he—  
With him there is none can compare,  
My Jesus is all unto me.

His head to fine gold I compare,  
His eyes are as green as a dove,  
The locks of his beautiful hair,  
Entwine my affections with love.

His cheeks have the tint of the rose,  
As lilies his lips drop with dew;  
His smiles all the graces disclose,  
His breath fills with odours the air.

His mouth is the portal of truth,  
His speech is refreshing as dew,  
His countenance blooming like youth,  
Is lovely and charming to view.

This is my only beloved,  
My Saviour, companion and friend;  
Among the ten thousands I've prov'd,  
I only on him can depend.

He speaks, and his voice gives delight;  
Like music it thrills thro' the soul—  
When e'er he appears to my sight,  
He does my affections controul.

These images all are too faint,  
To set forth my Jesus' grace;  
No art, or no language can paint,  
The glories I see in his face.

He's won my affectionate heart,  
My soul's in absorb'd in his love;  
Now death, I can welcome thy dart,  
And fly to my Saviour above.

ing from those we love so well; nor of the sympathy we felt in all your afflictions. Our life indeed has been a changing scene:—But, bless God, we sorrow, mourn, and weep, not as those who have no hope. We have long since, my dear brother, renounced our dependence upon this ever-changing world; and nailed our hopes as well as our affections on the cross. We are therefore not disappointed if we do not find uninterrupted happiness in earthly or domestic bliss. The heaven we contemplate, for which we have forsaken all, for which we are contending, and to obtain which, we are pursuing our dying fellow men—one drop of its joy will recompense us for every suffering. I feel to thank God this very moment, that "we have not followed cunningly devised fables." And if indeed this be a delusion, as Young observes, I count that man my greatest foe that would rob me of it.

O that God would, if it please him, spare your dear afflicted wife, and raise her to enjoy again the inestimable blessing of health. If desires and prayers can protract the brittle thread, she shall live. Tell your companion we love her—God loves her. And all she feels and suffers, is weighed in the balances of infinite love. Soon, very soon, will the seeming inequalities of the divine government be rectified, and what we know not now, we shall know hereafter.

May the Lord take your dear babes to his holy care; and what he protects is well protected.

Bath, April 19, 1823.

My afflicted Brother,

With your affecting letter in my hand, I sit down to express, if possible, the condolence of my heart. And can it be possible, that the affectionate partner of my ever dear friend is gone. O my God, what a shock it has been to me, and my companion. O brother, we do feel and sympathise. May Heaven continue to comfort and support you. O that I could now pour a fresh balm into your bleeding heart. But alas! how poor and insignificant are words.

I have lifted up my heart in fervent prayer to God, that he would be all that to you which you need, and take care of those sweet boys who are unconscious of their loss.

And now, my bereaved friend, what shall I say to that wounded but resigned heart. Departed spirit of S\*\*\*\*, guide my pen, direct my mind. O how thin the partition that separates us from her. Lord fit us to follow her to the mansions of ineffable bliss.

I have often thought, that as far as earthly ideas and feelings can represent our sensations when in Paradise, our joy will then be so great when meeting our friends who went before us, as to make us quite forget the pangs of parting;—just like meeting an affectionate friend on earth after a long separation.—We thought we should have much to say on the parting; but when we have met them again, we forget all, but the happiness of seeing them once more. O happy, happy day, glorious period—when our sufferings shall be over—our labors with poor sinners, and in the church, shall end; when the missionaries of the cross, the Methodist travelling ministers in particular, shall hail their faithful partners, who for them, and for Jesus, and for souls, left their homes, and all domestic enjoyments, and with us have gone, strangers in strange places, and died in the field of battle. Ah! the crowns of such women as the wives of travelling ministers must be very bright, very massy crowns.

I bless and thank a gracious God that you have all the consolation you can have in the loss of your companion—a powerful evidence of her future happiness—a strong living proof of the reality of the gospel we preach.

My dear brother, let me assure you, that our prayers shall be incessantly raised for you. You lie very near our hearts. Farewell—trust in God.

This from your affectionate brother in Christ.

THE SAILOR'S FRIEND.

FOR ZION'S HERALD.

MR. EDITOR,  
The following account of the loss of the brig Ardent and most of her crew, will probably be interesting to many of your readers, especially to such as, "go down to the sea in ships, and see the wonders of the Lord in the mighty deep."

There have been several accounts published, particularly one that the Captain gave when he arrived in Boston from England. But they chiefly relate to the sufferings they underwent, and when, and where they suffered.—The design of this communication is to show the effect that their sufferings had upon their minds, and the benefit of Religion in the trying scenes they passed through. The most of the crew had been favored with a religious education, and some of them were seriously impressed with the importance of an interest in Christ, previous to this voyage; and two of them were professors of Religion.

There may be some little difference in the dates, and in some other points of minor importance, as the captain had to depend on his memory, and was exceedingly debilitated when he gave those accounts.

The accuracy of the following narrative may be relied on, as the captain communicated it to me after his return to his family, having recovered in a good degree his former health.

E. HYDE.

The brig Ardent, of Boston, Samuel Soper, Master, Left Provincetown April 22d, 1823, on a whaling voyage, to the Western Islands, with a crew of 14 men, and continued in those parts till the 13th of September, and procured 220 barrels of oil.—We then left those parts, and were bound for Provincetown, and continued on our voyage home until the 28th September.—when in lat. 42, 47,—long. 81, 30, experienced a very heavy gale of wind, which blew in a most tremendous manner. We used every exertion to secure the vessel by wearing ship, &c. till about 1 o'clock at night, when she upset. She lay on her beam ends, with her yards in the water, about three hours; then righted, with

her main-mast and fore-top-mast gone. During this time three men were washed away—the remainder secured themselves in the chains.

When the day broke, our situation was most deplorable. Three of our crew, S. Cash, A. Nickerson, and J. Gross, all of Provincetown, had made their exit to another world;—and how soon we should follow we knew not. Our vessel was filled with water, and almost all under. Our attention was first called to procure some provisions, and to make ourselves as comfortable as we could on the quarter deck. We procured a sail to cover ourselves with, and to break off the wind; but we were not dry during the whole time we were on the wreck.

On the first day we procured about a dozen onions and a small piece of meat, which lasted till the third day, when we got out a barrel of bread which had been soaking in salt water and oil, so as to render it unfit to eat. The same day we procured two barrels of meat, but kept but one.—We also procured a barrel about two thirds full of molasses, the remainder being filled with salt water.—When we obtained the molasses, the greatest gratitude was expressed; and it proved of great advantage to us, till it was nearly spoiled by the salt water.—We also caught a shark, and such was the situation of the crew, and their thirst so great, they concluded they could drink his blood;—we, however, got but little, which was greedily devoured.

The most of our meat was washed overboard the second and third nights after we had taken it. The bread and molasses we kept till about eight days before we were taken off. We had nothing, for the last eight days, but a little of the shark we had taken and secured by tying it up, and this was now so bad that we could with difficulty swallow it.—All the water we had for the 26 days we were on the wreck, was about six quarts, which we caught when it rained.

After we had made our situation as comfortable as our situation would admit, we turned our attention to the state of our souls;—and now we felt the importance of a preparation for another world, as death appeared to us near.

After we had been on the wreck about eight days, Franklin Cartwright and John Savage were numbered among the dead.—F. Cartwright appeared deeply penitent for some time before his departure, and was much engaged in prayer to God for mercy.—J. Savage, before his death, expressed a resignation to the Divine will, and said he was happy in a Saviour's love.

We made it our practice to inquire of each other the state of our minds, from time to time; and frequently to unite in prayer, in which all engaged—also to encourage each other to look to God for help.—When any of our number were taken away; before we committed them to their watery grave, we attended to their funeral services in the best manner we were capable of.

The 11th day of our being on the wreck, Thomas Tull, of Provincetown, died.—Before he breathed his last, he requested me (if I survived) to call on his parents, and tell them he died happy in God.

The 15th day of our sufferings, Solomon Crowell was called home. He had experienced a change of heart previous to our voyage, and knew the happiness arising from loving and serving God. He was calm and composed some time before his death; and death to him was a happy messenger, to release him from all his sufferings. The 17th Oct. the 19th day of being on the wreck, Elisha Hopkins, of Smithfield, R. I. and John Austin, a colored man, of Boston, left us.—E. Hopkins was exercised much in his mind previous to his departure, and was much engaged in prayer.—His departure was sudden. J. Austin was a professor before this time, and had, during the voyage, lived an exemplary life. He was much composed before his death, and was resigned to the will of God, during the whole of his sufferings;—and to him, to die, appeared gain. Our time was now taken up in preparing for another world; death appeared to us near. Religious exercises were continued from day to day, and much of our time was spent in prayer, and in encouraging each other to look to God for help—and in meditating on the things of another world.

On the 26th day of our being on the wreck, when hope had almost forsaken us, I called the attention of all to our situation—and observed to them that we were now reduced to five, and that our prospects of deliverance were gone; and that we ought now to give up all thoughts of home, and of ever seeing our friends again—and give ourselves up wholly to God—and think of nothing but a preparation for another world, as it was evident that we could not survive long—being now so weak we could hardly help ourselves.—We then fixed our covering as well as our strength would permit.—I told them this was the last time we should be able to fix it up.—After which we all seated ourselves under it, to meditate on our situation, and resign ourselves up wholly to God.—Death, to us, had lost its terrors—and we soon expected to be in the presence of God.—While in this situation, one of our company (on looking out through a hole we had made to catch what water we could) cried out, that he saw a vessel.—This was about one hour after we had given up all hope.—On looking out, I found she was within hail, and the people were lowering their boat to come on board of us.—Judge what our feelings must have been at this time—a prospect of relief before us—and of our being delivered from the dreadful situation we were in.

When the boat came along side, we were so weak, as to be unable to get into it without help; and when we were taken out of the boat, we had to have a rope fastened to us, and be hoisted on board. The vessel that relieved us proved to be the British Packet Lord Sidmouth, commanded by Capt. Charles Piepon,—bound from Halifax to Falmouth, England.—This was about 3 o'clock P. M. Oct. 24th. The Providence of God appeared very conspicuous in our falling into such hands as we did. They had just dined when we were taken on board. There were two physicians among them, who took special care of us.—The first thing they gave us was a little broth—after that they gave us nothing to drink but weak tea or coffee, and that in small quantities, for some time.—We were not able, for about ten days, to stand or go alone. The Captain was exceedingly kind to us, as were also the passengers and crew.—and all seemed to vie with each other in acts of hospitality.—Surely their kindness and humanity will

long endure them to all that are acquainted with their generosity, as well as to us who have experienced it.

After we had been six days on board, the mate, Hicks Smalley, left the world.—For some time before his departure, he had been much engaged, in seeking a preparation for it. He had prayed with the crew frequently, and often encouraged them to seek the Lord, and trust in him. His gift in prayer was great, and his faith strong. He no doubt rests from his labors, and is gone, where waves cease to roll, and storms beat no more.

The remainder of us, four in number, arrived safe in Falmouth, Eng.

Previous to our going ashore, a contribution was made, and \$28 were given, besides clothing—and after going ashore one of the passengers, Capt. Lynch, gave me \$25 more.—For which kindness I hope they will not be unrewarded.

We went from Falmouth to Liverpool, and three of us took passage for America—leaving behind one of the crew, S. Smalley, of Provincetown, who was lame. I arrived in Boston the 9th of February, and at Provincetown the 12th. Provincetown, Feb. 14, 1823.

REASONS FOR METHODISM.  
Briefly stated in three Letters to a Friend.

LETTER II.

DEAR SIR,  
I am aware that all the different sects into which Christianity is divided, profess to derive their respective tenets from the Scriptures, and appeal to these alone for the proof of the doctrines they advance. But this diversity of opinions is easily accounted for, if we consider the numerous prejudices we necessarily imbibe in our younger years, and from which men of the most liberal education and enlightened understanding are not exempt. We form our ideas of things before we are capable of judging of the truth, or propriety of them; and this prepossession is apt to contract our minds, darken our understandings, and is often so fixed and rivetted as to withstand the clearest evidence.

Moreover, worldly interest sometimes interposes its baneful influence, and sooner than resign any of those alluring prospects it flatters us with, we wilfully shut our eyes against the light, refusing to listen to the voice of the charmer, charm he never so wisely. Others, again, actuated by pure motives, but erring from an incorrect and premature judgment, make up their minds upon the subject, without having studied sufficiently the records from whence they deduce their principles; in other words, from a partial information, they draw a general conclusion.—Some may be deterred by a sense of shame and dread of ridicule, from giving so much of their time and attention to matters of this kind, as to enable them to form a right judgment; and having already business enough to engage their thoughts, are glad of the opportunity of sheltering themselves under the shadow of that religion, whatever it may be, which their fathers professed before them, and in which they themselves were educated, and so take no farther pains or concern about it.

It appears to me, that it is the indispensable duty, of all those who have ability and opportunity of searching and examining the holy Scriptures, to read and think for themselves. They ought by no means to rest content with building their faith upon the opinions of others, but are bound to investigate its evidences, and after having proved all things, then to hold fast that which is good. Being once fully satisfied of the authenticity of the gospel history, they should study with diligence the Bible, and at first, the Bible only, that their minds might not be warped by any comments or explanations which other authors have given, and which might be apt to bias their judgment and preclude the necessity of their own sedulous exertions. This plan of study should be accompanied with frequent and fervent prayer to the Almighty, that he would be pleased to vouchsafe his Holy Spirit to direct their inquiries, and to lead them in the way of Truth.

Whoever begins and perseveres in a plan of this kind, actuated by a sincere love of God and an earnest longing after truth, will, I apprehend, be sure of succeeding in his labors; and whatever system of opinions he may ultimately form, however he may deviate in some particular points from many of his brethren, such a man, I have no scruple in believing, will find favor and acceptance with his God, and prove himself, by his life and conduct, a zealous and faithful disciple of Jesus Christ.

Having premised thus much, I shall proceed to the main object of my letter, and give you my reasons, in an open and unequivocal manner, for my entering into the Methodist connexion.

I would first direct your attention to a few of the most important doctrines taught by the Methodists.

These are, original sin, the atonement, justification by faith, and the new birth. By the first of these we are instructed to believe that man was created in the image of God; upright, happy, and not subject to death. That he was endowed with the means of grace to continue in this state, so long as he loved God, and persevered in his duty; but that at the same time, he had the liberty of choosing either good or evil. A blessing and a curse were set before him; he knew the conditions on which he enjoyed the former; he was forewarned of the inevitable certainty of the latter, if he deviated from the path of virtue.

Yielding however to the suggestions and artifices of Satan, unmindful of the mercies he had received, and aspiring after new sources of happiness, he in time became corrupt, and his affections were alienated from the true God. He disobeyed the express command of his Creator, and in consequence, sin, misery, and death, were introduced into the world. But not only Adam by these means forfeited the Divine favour, but his posterity likewise were necessarily implicated in his guilt. All men in all nations, from that time to the present, are born sinners; and as long as they remain such, are under the condemnation of God's law.

Let us see first, how this doctrine agrees with what the Scriptures have made known to us.—And here I observe, that it is not a solitary text scattered here and there, in which we find this melancholy truth confirmed; nor is it expressed in metaphorical or obscure language: it is asser-

ted in almost every book, and in the most positive terms which language would admit; it is included, to either directly or indirectly, throughout the whole substance of both the Old and New Testament; and it evidently constitutes the basis or foundation of most of the other doctrines of the Bible. The following quotations will I apprehend, prove the truth of what has been advanced.

That man was originally formed upright and happy, is evident from the account given of the Creation in the first chapter of Genesis. "And God said, Let us make man in our own image, after our own likeness; and let him have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth." Gen. i. 26—28.

And in the last verse of the same chapter we read, that, "God saw every thing that he had made, and behold it was very good." In the Psalm we read, that God made man "a little lower than the angels, and crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; and hast put all things under his feet." Psalm. viii. 5, 6.

We find however, that Adam soon deviated from his original righteousness, and that the world through him became corrupt, Gen. iii. 6—19. "And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden: and I was afraid; because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent hath beguiled me, and I did eat. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (TO BE CONTINUED.)

JUVENILE EXPOSITOR.—NO. 22.

Gather up the fragments that remain, that nothing be lost.—JOHN vi. 12.

The exemplification of this moral is perpetually occurring in the most common objects of daily attention. The very paper on which I am now writing affords me an example. A little while ago, it was clift off from an old garment a useless rag.—Betty would have swept it up and given it to the paper maker, who returned to me the former old rag in a new form, no less pleasing than useful.—My gentle friends, in obedience to the great Master, gather up the fragments which remain: the little piece of cloth which falls from your scissors, may be the means of carrying the light of the knowledge of the glory of God to far distant and benighted lands. God himself loses nothing, and to a contemplative mind, it is both instructive and highly entertaining, to observe the many ways which he takes to gather up the fragments. I rose up from the feast, and went out to drink the fresh evening air. As I passed the gate, old Lazarus the beggar was sitting and making a rich repast on the very piece of baked mutton I had left on my plate. His dog stood by, and the bones, &c. of which Lazarus could make nothing, afforded a delicious meal to poor Trim. By the time I returned, a little flock of sparrows occupied the ground where Lazarus had sat with Trim, and picked up the crumbs which had fallen from them. They flew off at my approach; but their place was instantly seized by a number of flies and other insects all greedily devouring the fragments which remained of the sparrows; and thus nothing might be lost a little laborious ant had got a huge crumb on her shoulders, and tottering under the burden, was carrying it to her nest. A small affair it seemed indeed to me, but small as it was, it afforded still a morsel to herself and her little family. "Go to the ant, thou sluggard; consider her ways and be wise." Lord God Almighty, how manifold are thy works! In the vast range of thy economy nothing is lost.

The Nineteenth Century.

The great designs of the present century, in the accomplishment of which both Infancy and Age unite, are thus beautifully illustrated by the Poet Montgomery.

"In the Bible Society, all names and distinctions of sects are blended, till they are lost, like the prismatic colors, in a ray of pure and perfect light. In the Missionary work, though divided, they are not discordant; but like the same colors displayed and harmonized in the rainbow, they form an arch of glory, ascending on the one hand from earth to heaven, and on the other, descending from heaven to earth, a bow of promise, a covenant of peace, a sign that the storm is passed away, and the Sun of Righteousness, with healing in his wings, breaking forth over all nations."





"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY WEDNESDAY, UNDER THE PATRONAGE OF THE NEW-ENGLAND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

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## MISCELLANEOUS.

FOR ZION'S HERALD.

### THE CLEANER.—NO. 1.

They shall suck of the abundance of the seas and of  
treasures hid in the sand.—DEUT. xxxiii. 19.

It was on the first day of August, in the year  
of our Lord 1498, that COLUMBUS discovered the  
continent of America. This discovery was no  
doubt intended by Providence for the wisest of  
purposes, as the result has proved. Here it was  
that many who were persecuted in England for  
conscience-sake found a safe refuge. Many in-  
deed were their difficulties, but they preferred  
the wilds of America, rather than violate their  
consciences. Here too they learned something  
which probably they would have been ignorant  
of, had they remained at home. Among many  
other hardships, they were sometimes in such  
straits for bread, that the very crusts of their  
former table in England would have been a dainty  
to them. Upon one occasion, necessity drove  
the women and children to the sea-side to look  
for a ship expected to bring them provisions;  
but no ship for many weeks appeared; how-  
ever, they saw in the sand vast quantities of shell-  
fish, since called clams, a sort of muscle. Hun-  
ger impelled them to taste, and at last they fed  
almost wholly on them, and to their astonishment  
were as cheerful, fat, and lusty, as they had  
been in England, with their fill of the best pro-  
visions. A worthy man, one day after they had  
dined on clams without bread, returned thanks  
for causing them to suck of the abundance of the  
seas, and of the treasures hid in the sand, a part  
of the blessing with which Moses blessed the tribe  
of Zebulun before his death; a passage till now  
unobserved by the company, but which ever af-  
ter endeared the writings of Moses to them.

NANTASKET.

### JUVENILE EXPOSITOR.—NO. 23.

If thou seekest her as silver, and searchest for her  
as for hid treasure.—Prov. ii. 4.

Nothing valuable can be obtained by human  
beings, but by industry and application. My son,  
says the wise man, if thou wilt receive my words,  
and hide my commandments with thee, so that  
thou incline thine heart unto wisdom, and apply  
thy heart to understanding; yea, if thou criest af-  
ter knowledge and liftest up thy voice for under-  
standing; if thou seekest her as silver, and  
searchest for her as for hid treasures—then shalt  
thou understand the fear of the Lord, and find  
the knowledge of the most High.

Only let people be as earnest to seek wisdom,  
knowledge and true religion, as those are, who  
dig in mines and caves to find silver, gold and  
pearls; and they never need fear losing their  
time and pains. "In the Brazils, slaves are em-  
ployed to scrape up the soil from the bed of the  
river Rio Janeiro, and wash it carefully, in or-  
der to find particles of gold and diamonds; and it  
is a law of the state, that he who finds a diamond  
of so many carots, shall have his freedom. This  
causes the greatest ardor and diligence in  
searching, washing out the soil, picking, &c. to  
find such diamonds; and the greatest anxiety  
for success. So precious is liberty to the human  
heart.

"This species of searching for gold and pre-  
cious stones is alluded to in Prov. iii. 13 15. In  
this way if we seek for wisdom, knowledge, and  
understanding, we shall find the pearl of great  
price recommended by the Saviour, and there-  
by attain to the enjoyment of the liberty of the  
children of God."

DR. GUISE.

Dr. G. lost his eyesight in the pulpit during the  
prayer before sermon; and was thereby incapac-  
itated from making use of his notes. After ser-  
vice, as he was led out, bewailing his loss, a good  
old lady overhearing him, cried, "God be praised,  
your sight is gone! I never heard you preach  
such a sermon in my life. I wish the Lord had  
taken it away twenty years ago!" Thus the  
Lord often makes the deprivation of our per-  
sonal comforts advantageous to our fellow Chris-  
tians.

When I see a man openly professing friend-  
ship, and know him in secret, to level arrows  
of vengeance, I avoid him more than  
the adder, for his venom is more envenomed.

## A DISCOURSE

### ON THE DOCTRINE OF ELECTION.

BY A PREACHER IN THE N. E. CONFERENCE.

[The readers of the HERALD, no doubt, expect  
to meet, occasionally, with pieces on the doc-  
trines of our holy religion, as they are under-  
stood and practiced by the Methodists. But  
we seldom devote so large a portion of the  
paper to any one subject as we do to-day.  
And if, in this instance, any apology be neces-  
sary, it will readily be found in the very clear,  
forcible, and scriptural manner, in which the  
Doctrine of Election is treated in the follow-  
ing Discourse. We have omitted a part of  
the introduction, and some of the closing pas-  
sages, in order to give the Sermon in one pa-  
per—as, from the nature of the subject, we  
feel reluctant to divide it.]

EDITOR.

ROMANS, xi. 5.

Even so then, at this present time also there is a  
remnant according to this election of grace.

My intention in the following discourse is, as  
much as possible, to avoid all controversy in  
treating the subject, and endeavor to present a  
plain, scriptural and practical view of the doc-  
trine of election. And to accomplish this ob-  
ject, I shall, 1st, Consider the meaning of the  
words elect and election, as used by the sacred  
writers, and see to what purposes they have ap-  
plied them. 2dly. From this view we shall nat-  
urally be led to consider what the scripture  
doctrine of election is; and 3dly, Consider some  
of the most obvious practical uses of the doc-  
trine.

1. We are to consider the meaning of the  
words elect and election, as used by the sacred  
writers, and see to what purposes they have ap-  
plied them.

1. The learned and justly celebrated Mr.  
Parkhurst, who we believe is considered one of  
the most able critics in sacred literature, says  
*Eklelogia* is from *Ek* out, and *lego* to choose, or  
elect, and means to choose, to choose out, or  
take by way of preference out of several things  
offered; and thus it is generally used to make  
an election or choice. Thus it is also used by  
the sacred writers, as may be seen in the fol-  
lowing passages. Luke x. 42, "Mary hath  
chosen that good part." She made her election of  
this, in preference to every thing else. Luke  
xiv. 7, Christ used the word in this sense when  
he put forth a parable to those which were bid-  
den, when he marked how they chose out the  
chief rooms. They gave a preference to the  
most honorable places, and chose them out of  
all the others.

2. The word is applied to persons when they  
are elected or chosen to an office and employ-  
ment. Luke vi. 13, He called his disciples, and  
out of them he chose twelve, whom he called  
Apostles.—and John vi. 70, Have I not chosen  
you twelve, &c. John xiii. 18, I know whom I  
have chosen. And John xv. 16, Ye have not  
chosen me, but I have chosen you, &c.—verse  
19, I have chosen you out of the world. Acts i.  
2, They are called the Apostles whom he had  
chosen—verse 24, the Apostles pray the Lord to  
show which of the two he had chosen. Acts vi.  
5, They chose Stephen, a man full of faith and  
the Holy Ghost. Acts ix. 15, The Lord speaks  
of Paul as a chosen vessel to bear his name be-  
fore the Gentiles, and kings, and the children of  
Israel. Acts xv. 7, Peter says, God made choice  
among us that the Gentiles by my mouth should  
hear the word of the gospel and believe—verse  
22, then it pleased the Apostles and Elders, with  
the whole Church, to send chosen men of their  
own company to Antioch. 1st Cor. i. 27, But  
God hath chosen the foolish things of the world to  
confound the wise; and God hath chosen the  
weak things of the world to confound the mighty;  
and the base things of the world, and things  
that are despised hath God chosen, &c.

3. The same word is used also to choose out  
to special privileges. Acts xiii. 17, The God of  
this people of Israel chose our fathers and ex-  
alted the people. The choosing out, and  
separating the nation of Israel from the rest of  
the world sunk in idolatry and vice, gave the  
first occasion to use this kind of language; nor  
is it found in use until about the time of God's  
calling and choosing Abraham.

The terms *elect*, *chosen*, *called*, *holy*, &c. are  
applied to the whole nation, good and bad, and  
do not necessarily imply personal holiness, hap-  
piness and security, or certainty of heaven. To  
be satisfied of this, we have only to consider the  
following scriptures. Ex. xix. 6, And ye shall  
be unto me a kingdom of priests, and an holy  
nation. Ex. xxxiii. 13, Show me now thy way,  
that I may know thee, and that I may find grace  
in thy sight; and consider that *this nation is thy  
people*—verse 16, So shall we be separated, I  
and thy people from all the people that are upon  
the face of the earth. Deut. iv. 7, What nation  
is there so great, &c.—verse 34, Or hath God  
assayed to go and take him a nation from the  
midst of another nation, by signs and wonders,  
&c. Deut. x. 15, Only the Lord hath delight in  
thy fathers to love them, and he chose their seed  
after them, even you, above all people. Isa. xlv.  
1, Yet hear now, O house of Israel, whom I have  
chosen. Isa. lxi. 9, They are a blessed seed  
which the Lord hath chosen. Deut. vii. 6, For  
thou art a holy people unto the Lord thy God,

and the Lord thy God hath chosen thee to be a  
peculiar people unto himself—see also 7, 8, and  
on. And in chap. xiv. 2, nearly the same lan-  
guage is repeated: For thou art a holy people  
unto the Lord thy God, and the Lord hath chosen  
thee to be a peculiar people unto himself, above  
all the nations of the earth. The same phrase-  
ology occurs in the Psalms and in the Prophets,  
which must readily appear to every attentive  
reader of these sacred books.

The Apostles borrow their language from the  
Old Testament, and it is only by referring to  
these, that they can be understood. In Rom. xi.  
28, Paul says, As touching the election, they were  
beloved for the fathers' sakes—and in chap. ix.  
25, They are called beloved which were not  
beloved.

4. The following are a few of the passages  
which show to whom the word *chosen*, or *elect*,  
is applied. 1st Kings, iii. 8, Thy servant is in  
the midst of the people which thou hast chosen.  
Psalm cv. 6, O ye seed of Abraham his servant,  
ye children of Jacob his chosen—and verse 43,  
And he brought forth his people with joy, and  
his elect with gladness. In Psalm cvi. 5, the  
psalmist prays to God, that he may see the good  
of his elect, or chosen. Isa. xlii. 8, The Lordsays,  
Thou Israel art my servant, and Jacob whom I  
have elected, the seed of Abraham my friend—  
verse 9, I have elected thee and not cast thee off,  
and 44. 1, Yet hear now, O Jacob my servant  
and Israel whom I have elected; and 45. 4, For  
Jacob my servant's sake and Israel mine elect  
I have called thee. Chap. 65. 9, Mine elect shall  
inherit it, and my servants shall dwell there, and  
ver. 22, Mine elect shall long enjoy the work of  
their hands. Psal. 135. 4, The Lord hath chosen  
Jacob unto himself, and Israel for his peculiar  
treasure. The above passages are amply suffi-  
cient to show how constantly these expressions  
are used in relation to the whole nation of Israel  
in their national capacity, without reference to  
their individual, spiritual and eternal state.

5. The *elect* were chosen men, picked out for  
some special service, or on account of some pe-  
culiar properties. Thus do we often read of  
chosen men—as the seven hundred chosen men  
of Benjamin, who could sling stones at a hair's  
breadth.—Others were chosen for their valor,  
or for being expert with the bow, or on account  
of some peculiar properties which they posses-  
sed. See Judges 20. 16—24; 1 Sam. 2. 27 and  
26. 2.

6. In this sense the word is used for professed  
Christians, or believers, whether Jews or Gen-  
tiles. 1st Peter 2. 9, ye are a chosen generation,  
a royal priesthood, a holy nation, a peculiar peo-  
ple &c. Thus, as Christians who are in Christ  
by faith, they are chosen in him before the  
foundation of the world, that they should be ho-  
ly and without blame before him in love; God  
having predestinated (or foreappointed) all such  
to the adoption of children, by Jesus Christ to  
himself. Eph. 1. 45, Christ applies the same  
appellation to the Christians in Math. 24. 22, 23.  
Except those days should be shortened no flesh  
should be saved, but for the elect's sake, those days  
shall be shortened;—i. e. for the sake of the  
Christians. And thus also, if it were possible,  
they should deceive the very elect—even the  
Christians. The same phrase occurs in Mark.  
13. 20, 21, 22.

Put on therefore, as the elect of God, holy and  
beloved, bowels of mercies, kindness, humb-  
leness of mind, meekness, long suffering. Here,  
those who are renewed and holy are called the  
*elect*, and are exhorted to act up to that charac-  
ter, and give proof of it by exercising all the gra-  
ces of the Spirit. Col. 3. 12.

I suffer all things for the elect's sake, says Paul,  
that they also may obtain the salvation which is  
through Jesus Christ, with eternal glory. He  
suffered, to be an example to believers, that  
they might perfect holiness in the fear of God.  
2d Tim. ii. 10: This application is established  
by comparing it with Col. i. 24. I rejoice in  
my sufferings for you, and fill up that which is be-  
hind of the afflictions of Christ in my flesh, for  
his body's sake which is the Church.

Paul, a servant of God, and an Apostle of Jesus  
Christ according to the faith of the elect of God—  
That is, according to the faith, knowledge, and  
truth of Christianity. Tit. i. 1.—Peter, addressing  
himself to those who were Christian believers,  
speaks of them as *elect* according to the fore-  
knowledge of God the Father through sanctifica-  
tion of the Spirit, unto obedience and sprinkling  
of the blood of Christ. 1st Pet. i. 2. And in Ch.  
ii. 9, he calls them a chosen race, who in past  
time had not obtained mercy, but now, (having  
purified their souls by obeying the truth) have  
obtained mercy.

7. Chosen, accepted, approved, excellent. See  
Math. xx. 16. Many are called but few are  
chosen; few were accepted, or approved, the  
rest disregarded the call. See also Math. xxii.  
14. Where the many guests were called, but few  
chosen or approved—See also Luke xviii. 7. And  
shall not God avenge his own elect, &c. That  
is, those whom he approves, and whose prayer  
he accepts. Compare Rom. viii. 28 and 33.—  
Who shall lay any thing to the charge of God's  
elect, (i. e.) those who are approved and ac-  
cepted with God, being called, chosen and approved  
according to his plan and purpose.—The Elect  
Ladies of whom John speaks, were the chosen,  
approved and excellent matrons of the Church,  
2d John, i. and 13. Paul mentions elect angels,  
holy, and excellent angels, the approved mini-  
sters of providence. Christ is emphatically cal-

led God's elect in whom his soul delighteth—and  
the corner stone elect and precious. Is. xxxiii. 1.  
1st Pet. ii. 4.

11. From the above view, we shall now nat-  
urally be led to consider what the scripture doc-  
trine of election is.

1. It is that important doctrine by which we  
are presented with a view of God, as the infinitely  
wise, just, holy and benevolent Lord and Ruler  
of the universe, as graciously condescending  
to select from among his creatures of the human  
family, such persons and characters as he sees  
fit for the manifestation of his own glory, in mak-  
ing known his wise and merciful designs; and for  
the accomplishing his righteous will. He who  
has created all things, for the manifestation of  
his perfections and glory—who upholds all things  
by the word of his power—who in the greatness  
of his condescension and love, pities the race of  
his fallen and sinful creatures, out of his own un-  
merited mercy provides a way for their salva-  
tion, and raises up, elects, qualifies and sends par-  
ticular persons to be the instruments of good to  
mankind. He chooses such as his unerring wis-  
dom sees proper, he reveals to them his will—  
he clothes them with authority to publish it—  
and while he gives them the commission to go  
and declare, "I am hath sent me unto you," he  
usually gives them a power to confirm their word  
or mission, by signs, miracles, prophecies and  
such other supernatural means as carry evidence  
of the truth of their mission.

Such was the election of Moses whom God  
called and sent to his people in Egypt. What an  
astounding display of the sovereignty, wisdom  
and goodness of God is made to the world in the  
election of this distinguishing minister of mercy  
and truth. The Lord had heard the groanings  
of Israel—he had seen their afflictions—his bowels  
yearned towards them as the children of  
Abraham, and the seed of his servants, Isaac and  
Jacob. The period of redemption was come—the  
set time for the fulfilment of the promises  
made to them, and the unfolding his benevolent  
purposes concerning their posterity. The elec-  
tion, qualification, and commission of the instru-  
ments by whom to redeem Israel, to punish their  
oppressors—to publish his laws and ordinances—  
to lead them to Canaan—to settle and regulate  
them as a people, by, and through whom the  
knowledge of himself, as the only living and true  
God, was to be given to the world; and ultimate-  
ly, to unfold and accomplish the great work of  
redeeming and saving sinners.

2. The same doctrine of election presents us  
with a view of Jesus Christ as the only begot-  
ten and well beloved son of God, full of grace  
and truth, who being in the form of God, thought  
it not robbery to be equal with God; yet hum-  
bled himself to be made in the likeness of sinful  
flesh, to publish the glad tidings of salvation, to  
declare the love of God, and unfold his de-  
signs of mercy, his doctrines of grace, his prom-  
ises of pardon, justification and salvation. This  
doctrine reveals Christ as chosen of God and  
precious; as the atoning high priest, and only  
mediator of the new covenant—As being ap-  
pointed the head over all things to his church—  
As the Judge of the quick and dead; the one by  
whom an illustrious display of all the divine per-  
fections and excellency of the moral government  
of the eternal shall be made.

3. This righteous and comfortable doctrine of  
election is further illustrated in the choice of the  
apostles and first ministers of our Lord to be  
chosen witnesses of all which Jesus spake and  
did while tabernacled in the flesh; and to pub-  
lish his gospel, and execute his will after his  
death and ascension. The perfections of God  
are wonderfully displayed in his electing the  
foolish things of this world to confound the wise  
and learned—the weak things to confound the  
mighty, and things which are not, to bring to  
nought things which are. But it must be par-  
ticularly remembered that this election does not  
militate against the exercise of the most per-  
fect freedom of all the rational powers and  
natural faculties of the elected. It is required in  
stewards that a man be found faithful. Where  
much, either of natural talent, or supernatural  
power is given, there much is required. God's  
free election of the instrument to his work and  
service, calls for diligence and fidelity in the ac-  
complishment of the same. The glory of God,  
the benefit of men, and their own safety, are  
connected with the faithful discharge of their  
duty. Their being elected to such office, or  
work, does not ensure to them the future ap-  
probation of God, or their eternal salvation;  
but this is wisely and justly connected with, and  
is made to depend on their sincerity and obedi-  
ence, as expressed by our Lord in the following  
words.—"Who then is that wise and faithful stew-  
ard, whom his Lord shall make ruler over his  
household, to give them their portion of meat  
in due season? Blessed is that servant, whom  
when his Lord cometh he shall find so doing:  
Of a truth I say unto you, that he will make him  
ruler over all that he hath. But and if that ser-  
vant say in his heart, my lord delayeth his com-  
ing; and shall begin to beat the men-servants,  
and maidens, and to eat and drink and be drunk-  
en: The Lord of that servant will come in a  
day that he looketh not for him, and at an hour  
when he is not aware, and will cut him asunder,  
and will appoint him his portion with the un-  
believers." All such unfaithful servants lose  
the benefits of their election, by not making  
their calling and election sure.

4. A flood of light bursts forth on this doctrine  
in the election of individuals, and nations to the  
enjoyment of particular privileges, and for an-  
swering special purposes in the economy of di-  
vine providence. This doctrine is illustrated in  
the election of Abraham to be the father of ma-  
ny nations, the parent of God's peculiar people,  
the great progenitor of the Messiah after the  
flesh; and to be honored as the father of all the  
faithful, and the friend of God. It was Abraham  
and his seed who had the distinguishing honor to  
be elected out of all the people on the earth, to  
receive the promises, the law, the oracles, and  
ordinances of God. Through them divine reve-  
lation with all its plenitude of blessings, flows to  
us, poor sinners of the Gentiles; so that we,  
which were no people, might become the peo-  
ple of the living God. Yet notwithstanding these  
high prerogatives, and distinguishing mercies,  
they may, and will be reprobated to hell for their  
personal unbelief and rejection of Christ. Yes,  
the natural branches of the good live tree which  
partook of its root and fatness, will be cut off  
from all the saving benefits of the covenant made  
with Abraham and his seed, by rejecting the  
counsel of God against their own souls.

5. It is, however, to that important view of  
the doctrine of election of grace, that we are  
principally indebted, which teaches us, that God  
graciously chooses all those who repent, and be-  
lieve in Christ, to be his adopted children. To  
as many as receive him, he gives the power,  
(the privilege) to become the sons of God, even  
to them that believe in his name. They have  
the spirit of adoption, whereby they cry Abba,  
Father. They are chosen to these privileges  
according to the fore-knowledge of God the Fa-  
ther, through sanctification of the Spirit unto  
obedience, and sprinkling of the blood of Christ.  
They are the lively stones which he chooses to  
build up his spiritual house. Among all who are  
called to the marriage supper of the Lamb, not  
one of those who prefers his farm, his merchan-  
dize, his earthly connections and sensual pleas-  
ures, shall be chosen to taste of the royal dainties  
of heaven. O sinner, hear it, and let thine  
ears tingle! "MANY ARE CALLED, BUT FEW ARE  
CHOSEN." Not one out of all the hardhearted,  
worldly minded, temporising and unfaithful hear-  
ers of the word is chosen to receive the rewards  
of the pious. They are those who take up their  
cross and follow Christ in the regeneration, that  
shall be chosen to reign with him in glory.—  
Those, who, by patient continuance in well do-  
ing, seek for glory, and honor, and immortality,  
shall be elected to eternal life. In a word, it is  
such as give diligence, to make their calling and  
election sure, by adding to faith, virtue, and all  
the graces of the spirit, that shall be chosen to  
enter into the everlasting kingdom of our Lord  
and Saviour Jesus Christ.

6. In this view of the doctrine of election, it  
may be truly said.

"Here the whole Deity is known,  
Nor dures a creature guess  
Which of the glories brightest shone,  
The justice, or the grace."

All the attributes of Deity harmonize. Jus-  
tice and truth, meet together, righteousness and  
peace kiss each other. The love of God in pro-  
viding a Saviour; His wisdom in adapting the  
means of grace to intelligent and accountable  
creatures; His faithfulness in fulfilling his word;  
His purity and holiness in approving and select-  
ing those, and only those, to enjoy him in his spir-  
itual kingdom, who by his grace seek for holiness,  
as the only way of happiness; and the only  
means by which to glorify God in time and  
eternity.

As a divine Sovereign, God has a right to pre-  
scribe whatever way he pleases to display his  
perfections and save sinful creatures. But he  
is infinitely gracious, therefore he has appointed  
a way in which free grace may reign through-  
righteousness to eternal life in the salvation of  
sinners. He is wise, and therefore has adapted  
all his means and operations to the intelligent  
and responsible powers of men. He is just, and  
therefore has appointed, according to this doc-  
trine, a way in which he can be equally just,  
and yet the justifier of all who believe in Christ;  
and punish all who despise the riches of his  
grace. His truth and holiness shine in the  
declaration of this eternal truth—without holiness,  
no man can see the Lord.

7. This view of the doctrine of election vind-  
icates the character of God from the charge of  
injustice, partiality and cruelty. The reprobation  
connected with this doctrine is as harmless  
and equitable as the election is wise and benev-  
olent. Those who are not called and elected to  
fill important offices, are not liable to the re-  
sponsibilities attached thereto. They are not  
precluded from loving God in a different sphere  
nor of being numbered in the stars of the crown  
of the Redeemer, when he comes to make up  
his jewels.

Such as are not chosen to enjoy peculiar pri-  
vileges, will never be required to improve them.  
This part of our subject is clearly and beauti-  
fully illustrated by the parable of the talents—each  
being approved in proportion to his faithfulness  
in using what had been entrusted to his care.—  
The only cause of final condemnation is seen to  
be wilful disobedience and neglect. In fine, all  
who are reprobated from enjoying Heaven must  
acknowledge it is because they have loved dark-  
ness rather than light—that it is because, while  
God called, they refused—that, because they  
have chosen the ways of sin, they must reap its  
wages. If they are cast into outer darkness, it  
will be because they have not on the wedding







## LITERARY AND RELIGIOUS.

New Haven, probably in consequence of the location of Yale-College at that place, is in very flourishing circumstances. It is calculated, that the account of its literary celebrity, 300,000 dols. annually disbursed in that city. There are to be now there, more than 700 young gentlemen and ladies, a great part of them from the States for the purpose of education. Yale College has 374 under graduates, 72 medical students, and 28 resident graduates, making in all 473 members; with about 20 theological students, also of the college. There are too in the city about 20 law students. The late incorporation of a new seminary, called *Washington College*, is now exciting a competition between Hartford and New-Haven for the honor and profit of its location. On the one hand, besides other advantages, the curious theory is presented, that New-Haven seems to possess a scientific atmosphere; "whilst on the other, the advocates for the location at Hartford appeal to the productions of its citizens, Barlow and Hopkins; and ask the champions of New-Haven if they can show a brighter wreath than encircles the gray hairs of McFingal?"

Watchman.

*New Seminary proposed.*—The R. I. Religious Intelligencer remarks, "It has been long and anxiously contemplated, to establish for this quarter of New-England, a Theological School, for the Education of religious young men of the Baptist persuasion, for the work of the ministry. It is now understood that the town of Providence has been viewed as the most eligible situation for the establishment."

Nineteen individuals were received into the Union Church in Boston, the last Sabbath; and 2 into Park St. Church. Of the 31 thus admitted, 16 were fruits of the late revival, and 15 from other Churches.

Telegraph of March 11.

*Extract of a Letter from Orville, N. Y.*  
Knowing you delight to hear of Zion's prosperity, I would inform you that a powerful outpouring of the blessed Spirit has taken place at Canistota on the Canal, in the town of Lenox, and is spreading. Lenox village now experiences a refreshing season. Appearances are such as to raise the hopes and inspire the prayers of many.—*Religious Intelligencer.*

*The Conn. Miss. Society.* in the year 1823, employed 35 different missionaries, the aggregate of whose labors was 919 weeks. They employed 4 others, who had not made returns. The labors were distributed as follows: 122 weeks in the western counties of N. Y. 45 in the northern counties of Penn. 475 in New Connecticut, Ohio; 78 in the S. and W. parts of Ohio; 33 in Kentucky; 30 in Indiana; 104 in Illinois; 32 in Missouri; and the labours of 2 Missionaries in E. Tennessee.

*Lutheran Church in the U. States.*—From the report of the General Synod of the Evangelical Lutheran Church in the U. States, made in October last, it appears that there are nearly 900 churches, and about 175 ministers of that denomination in this country. These churches were originally embraced in two independent synods, but their number has so greatly increased that there are at present five synods, and it is expected that there will shortly be several more. Until the establishment of the General Synod, a few years since, the separate synods had no constitutional connexion with each other.

Wm. W. Woolsey, Treasurer of the American Bible Society, acknowledges the receipt of 2591 dollars and 53 cents, during the month of February; and J. Nitchie, Esq. the Agent, has issued Bibles and Testaments valued at 2150 dollars and 29 cents.

*Indian Colony.*—At a recent meeting, held at the city of Washington, by the Baptist Board of Missions, it was resolved to supplicate Congress to appropriate some large portion of land in a remote part of our western country where civilized Indians may settle, have farms laid out and secured to them, and where all those Indians may find a home, who may wish to exchange the uncertainty of a savage for the comforts of civilized life.

*Paris Society for the promotion of Christian Morals.*—The object of this society is, as stated in their Constitution, to display and incessantly call to men's minds the precepts of Christianity in all their purity. The particular subjects to which the society has hitherto directed its attention are the abolition of the slave trade, the condition and management of prisons, the abolition of gaming houses and lotteries, the best mode of assisting the poor, and the relief of the Greek exiles in France.

The society has offered two prizes of 500 francs each, one to be awarded to the author of the essay in which the institution of gaming houses and lotteries shall be considered in the most complete and striking manner, as it regards the ruin of families, and the morality of individuals; the other is promised to the author of the essay in which all the advantages and all the danger of gambling in the lottery shall be laid open to the capacity of all classes of society, by the most clear and simple arithmetical calculations. The sum of 1000 francs has also been offered as a prize for the best work on the abolition of the slave trade.

*Missouri Bible Society.*—The 5th Annual Report of the Managers of this Institution has been recently published in the Missouri Republican. Christians of different denominations are united in this society. Stephen Hempstead, Esq. is President; Rev. John M. Peck, one of the Vice Presidents; Rev. Salmon Giddings, (of St. Louis) Secretary and Treasurer; and Rev. James Keyte one of the Directors.

*Kingston, U. C. Bible Society, Auxiliary to the British and Foreign Bible Society.*—It appears from the last Report of this Society that its number of members has increased the last year, from 33 to 221; that there have been issued from the Depository, 38 Bibles and 71 Testaments; that

228 Bibles and 427 Testaments remain on hand; that there is a balance in the Treasury of £74; that £100 was remitted to the Parent Society, last year; and that £10 were subscribed by the 68th Regiment, which was stationed in Kingston. *Boston Recorder.*

*The Missionary stations at Betheldorp and Theopolis, in South-Africa,* have experienced a most terrible devastation in consequence of the heavy rains. These commenced on the 6th of last October. About mid-day, the sky presented an awful appearance, overcast by tremendously black and lowering clouds. The rains lasted 6 days, raising the river to an amazing height, and overflowing the ground adjacent. About 100,000 bricks, made for the village, almost all of them in an unburnt state, were overflowed by water, and destroyed beyond recovery. The noble building, which had been erected for a school, was levelled with the ground, and every house building in the new village, was washed down, so that no one brick was left on another, with the exception of one house, and that much injured. Letters have been forwarded to the London Missionary Society, earnestly soliciting assistance from their Christian friends in England. *Watchman.*

*American Poetry.*—The Editor of the Boston Telegraph proposes a premium of \$10, or a free copy of his paper for five years if preferred, for the best original poem, of not less than 24 lines, which shall be forwarded to him for insertion previous to the first of Jan. next. The prize is to be awarded by 3 impartial judges, selected by him.

## GENERAL INTELLIGENCE.

## LATEST FROM FRANCE.

The brig Arctic, Capt. Low, has arrived at this port in 25 days from Havre, and furnishes papers to the 22d of February. Their contents are uninteresting.

The King of France gave a particular audience on the 21st to the Sardinian Ambassador, and also to M. de Villele, Minister of State, for an hour. He had attended to business for several previous days.

The French army on the 10th February in the occupation of Spain consisted of four divisions.

The Madrid papers continue to preserve a profound silence upon what passes in the provinces of Spain, where tranquillity is far from being re-established, if private letters can be believed. It is said that hostile bands overrun Andalusia and La Mancha, that Galicia is still disturbed, and that at Valencia some tumults have taken place.

The speech of Mr. Webster on the Greek Question reached Paris, from Havre, on the 19th of February. The speech is highly praised in some of the papers, for its energy and eloquence.

Our Minister Mr. Anderson, with his family, arrived at Bogota on the 10th Dec. having accomplished the journey from Carracas in forty-one days. Mr. Anderson was received with great cordiality at Bogota.

*Extract of a letter from St. Thomas, dated 21st ult. received at Charleston.*—By a late arrival from Martinique, we learn that two 74's, three frigates, and several transports, having on board 2000 troops, had arrived there from France, and report adds, that more were to follow.—Private letters mention that quarters had been taken for eight officers of rank; we can hardly imagine that this force should be sent out merely for the protection of the colonies.

The total of the black and mulatto population in all the West India islands, is one million six hundred thousand—the total of the whites, in the same, is four hundred and fifty thousand. *National Gazette.*

PARIS, Feb. 14.—A most horrible assassination took place last week in the small town of Cornell; 22 banditti having forced their way into a farm house, savagely butchered both masters and servants to the number of 11 individuals. A little girl six years old escaped their fury by creeping into a dog kennel, and recognized the voice of one of the murders, who was a smith attached to the farm. The next day the magistrates repaired to the spot. The smith's wife declared that her husband had been away for some time; but one of the gendarmes perceived one of the smith's children, and asked him where his father was, when the child replied, "My papa is occupied with other men, counting money in the cellar." Immediate search was made, and the 22 assassins were found in the cellar, and conveyed to the prison of Versailles.

A letter of a late date, from a respectable source on the Arkansas, states that the Osages, Cherokees, Kickapoos, and Delawares, met at Chouteau's trading house and joined in a great dance. Mr. Auguste Chouteau stated this savored very much of a combination of those nations against the whites. Such a thing would be very dangerous to the frontier settlements of Arkansas and Missouri, and require a considerable force to quell it. The Union Mission family do not consider themselves free from danger. The settlers upon the Arkansas are raising volunteers, and have already organized one company. If it should be necessary, we have no doubt that Boone's Lick could furnish a few riflemen of bold hearts and correct aim.—*Miss. Int.*

*Indian Affection.*—Dr. Belcher, a missionary among the Osages, in a letter dated Dec. 10th, 1823, relates the following anecdote of an Osage chief:

"The Big Soldier not long since died of grief for the loss of his wife, refusing to be comforted, or even to leave her grave, or take food, until the powers of life had so failed that he could not survive. He said that he knew his wife would have cried herself to death for him, and he would do so for her.—*N. Y. Ob.*

*Dreadful Accident.*—On Saturday last, a man employed to remove the snow from the portico of a house in Summer-street, fell thence upon, and was pierced by, the pickets of an iron fence. He was drawn from the situation with difficulty, and died in a few minutes.

*Trial for Murder.*—The trial of John Johnson, for the murder of James Murray, commenced on Monday last week in New-York. The indictment charged him with the murder of James Murray, James Morey, Timothy Morey, and Cyrus Clark. The prisoner pleaded not guilty. The trial continued until past two o'clock, on Wednesday morning; when the jury, after an absence of about ten minutes, returned the verdict of—GUILTY. The details of the murder and detection have before been published. The prisoner wept frequently during the proceedings, and at one time was so much overcome that he fell on his knees, and was for some time apparently occupied in prayer; when he arose he appeared more composed. Judge Edwards presided at the trial. Mr. MAXWELL, the District Attorney conducted the prosecution.—Messrs. GRAHAM and PRICE, were Counsel for the prisoner.

## SENTENCE OF JOHNSON.

New York, March 19.

The Court opened at 12 o'clock yesterday for the purpose of passing sentence on Johnson, who was put to the bar, and on being asked the usual question, said, "I want to speak just to say I am not the man that killed the murdered."

Judge Edwards then addressed him: John Johnson, you have been convicted by a jury of your country, of the murder of James Murray. The circumstances attending this murder are of an extraordinary, and in this country, unprecedented character. The deceased was a young man, a countryman of your own, who having accumulated some property, was desirous of joining some friends at the south. You invited him to your house, under pretext of ability to serve him, and after he had committed his person to your house—his property to your protection, you, while sleeping in your room, in your bed, deprived him first of his property, and then of his life. This is the outline of your crime.—Your case has been calmly investigated; and a jury whose verdict is approved by every member of the court, pronounced you guilty; and that verdict it is not too much to say, is also approved by an unanimous community.

You stand before the audience and country an instance of moral depravity almost unexampled. I mention this circumstance not to harrow up your feelings, but to satisfy the community, if any yet remain to be satisfied, of the justice of the sentence to be passed.

I cannot flatter you with any hope of mercy. Your situation is an awful one; on the scenes around you your eyes must soon close forever. You are about to pass from the presence of your fellow beings, to that of your God.—You will be sent there by the voice of a tribunal of your injured fellow-beings—you will appear before Him with hands stained with blood, which his mercy alone can wash out.

Having made these observations in the hope of awakening you to a realizing sense of your condition, I now proceed to pass the sentence of the Court, which is, that you be taken to the prison from whence you came, and thence on Friday, the second of April next, to the place of execution, there, between the hours of 10 and 3 o'clock, to be hanged by the neck until you are dead, and your body be delivered to the surgeons for dissection—and may the God of heaven have mercy on your soul!

While the judge was delivering the sentence, Johnson appeared perfectly indifferent, occasionally muttering something which we could not understand.

James Anderson, the colored man, convicted of manslaughter, was sentenced to the state prison for seven years.

*Sin and Death.*—On Sunday night last, says the Wilmington Repository, James Person of Philadelphia, in a state of intoxication, lost his way and stepped off one of our wharves into the dock, where he was found dead on Monday morning. We understand he left a wife and several children in Philadelphia a few weeks since.

In N. Jersey, Adam Enger is alleged to have been killed by Job Powell, with an axe handle.—They were intemperate men.—"Who hath woe? Who hath contentions? Who hath wounds without cause?"

At Philadelphia, Charles Noble, aged 14, has been convicted of stealing 150 Bibles and 15 Hymn Books from Churches, and sentenced to 5 years hard labor.

JONATHAN BARTLETT, Esq. of Moose Island, is said to have purchased a Steam Boat, at New-York, to be employed as a Packet between Eastport and Boston, to touch at Portland.

WASHINGTON, March 17.

Yesterday the President of the United States presented to Gen. JACKSON the Gold Medal heretofore voted to him by Congress, for his gallant defence of New-Orleans. At the same time, Judge TOWN of the Supreme Court, representing Gov. SHELBY, of Kentucky received the Medal which had been voted to him for the capture of the British Army under Gen. Proctor.

The ceremony was performed in the midst of numerous distinguished spectators and accompanied with suitable Addresses, which were responded.

FAYETTEVILLE, N. C. March 11.

*Melancholy Occurrence.*—A kitchen on the plantation of James Seawell Esq. took fire on Saturday last, and three negro children, the eldest ten years old, who were in it at the time, were burnt to death. The mother had gone out a short time before, and as it is very often done, confined the children in the house, by fastening the door on the outside; so that the little sufferers had no means of escape.

*The Inquisition.*—The pope has formally refused to sanction the re-establishment of the Inquisition in Spain; as being a tribunal incompatible with the present enlightened age. The bishops and inquisitors are highly mortified.

A new pocket edition of President Dwight's Theology, has been published in London, in six pocket volumes, with a copious life of the author, and portrait by Romney.

More than \$1200 have recently been contributed in Albany and Troy, to aid the funds of Auburn Theological Seminary.

*Fires.*—On the 14th inst. an extensive saw-mill establishment, and a ship house, in New-York, with a new steam-boat, building to ply between that city and New-Haven, two brigs, and a large quantity of timber, lumber, &c. including the entire timber for a superb ship, were destroyed by fire accidentally kindled; together with one of the city engines (No. 33.) which was drawn to the spot by some lads, but which owing to the rapid spread of the flames became enveloped, and was deserted. The lads were much singed before they quitted it. The loss is estimated at \$35,000. The principal sufferers, Messrs. BELL and BROWN, ship builders. A stable in Newtown, N. Y. with its contents, and three valuable horses, were destroyed the 6th inst.—A large three story brick house, belonging to Jacob Ridgway, Esq. of Philadelphia, was destroyed the 12th inst.

## NAVAL MEMORANDA.

Of the 22 Captains in the Navy List of 1814, ten are dead—of the 18 Masters Commandants, 2 are dead, and 16 promoted—of the 105 Lieutenants, 48 are dead, and 30 promoted—of 44 Lieutenants commissioned July 24, 1823, 23 are dead—of the 43 Surgeons 22 are dead or resigned—of the 44 Surgeon's Mates, 11 have been promoted, and 27 are dead or out of service—of 39 Purasers, 17 dead or resigned—of the Chaplains, none remain in the service—of 455 Midshipmen, 118 promoted, 23 passed for promotion, and 233 dead, or out of service—of the remaining 26 Midshipmen on the list of 1814, who have not "passed for promotion," one has been in service 19 years, one 15 years, two 13 years, and twelve 12 years. The date of the senior Captain's commission is 1799; of the senior Master Commandant's, 1814; of the senior Lieutenant's, 1809; of the senior Surgeon's, 1790; of the senior Surgeon's Mate, 1805; of the senior Midshipman's, 1805. In stating the number of promotions, we do not take into account those who have been promoted, and died between 1814 and 1824—nor, in the number of deaths have we included any of those officers promoted, or who entered the service since 1814. *R. I. American.*

## EASTERN PRODIGY.

The following narrative is from the Calcutta Journal. I invited William Kingston, a man born without arms, to breakfast with me. He highly entertained us by putting his naked feet on the table as he sat, and carried his tea and toast between his great and second toe to his mouth with as much facility as if his foot had been a hand, and his toes fingers. I put half a sheet of paper upon the floor, with a pen and inkhorn in the toes of his left foot, and held the pen in those of his right. He then wrote lines, as well as most ordinary writers, and as swiftly. He writes all his own bills and other accounts. He then showed us how he shaved himself with his razor in his toes, and can curl his own hair. He can dress and undress himself except buttoning his clothes. He feeds himself and can bring both his meat and broth to his mouth by holding his fork or spoon in his toes. He cleans his own shoes, and can clean the knives, light the fire and do almost any other domestic business, as well as any other man. He is a farmer by occupation. He can milk his cows with his toes cuts his own hay, binds it up in bundles, and carries it about the field for his cattle. He can do all the business of the hay field, (except mowing) as fast and as well with his feet as others can with rakes and forks. He goes to the field and catches his horse; he saddles and bridges him with his teeth and toes. If he has a sheep among his stock that ails any thing, he can separate it from the rest and drive it into a corner, when nobody else can; he then examines it and applies a remedy to it. He is so strong in his teeth, that he can lift ten pecks of beans with them. He can throw a great sledge hammer as far with his feet, as other men can do with their hands. In a word, he can nearly do as much without, as others can with their arms. He began the world with a hen and chickens: with the profits on them he purchased an ewe; the sale of these procured him a ragged coat (as he termed it) and a sheep; and he now occupies a small farm.

From the Cincinnati Literary Gazette.

[The note in which the following was inclosed, mentions, that it is the account of an event which really occurred to the writer as related.]

I sailed from New-Orleans in the beginning of Feb. 1821, in a small schooner bound for New-York. We descended the river without any accident, and went to sea with a fine breeze; we had favorable winds and good weather for the first five days. On the morning of the sixth, it began to cloud up; as the day wore away the gloom increased, and when the night set in, it was as intensely dark as I ever remember to have seen it. The novelty and interest of my situation prevented me from turning in; the scene was awfully grand—the rolling of the thunder could just be distinguished above the roaring of the waves, and the vivid flashes of lightning dispersed for a moment the gloom and showed the raging waters around us. I continued walking the deck with the captain, who was relating to me some of the many dangers and difficulties, that a life of thirty years on the ocean had subjected him to. He had been thrice shipwrecked, and twice, captured by the enemy in the late war with England. He was a good seaman, and had all the virtues and vices of a sailor. We continued on deck some time—the wind had now increased to a gale—the waves ran mountain high, and our little vessel danced over them in fine style, when accidentally casting my eye over her side, I thought I perceived something dark moving in the water, I pointed it out to the captain, who no sooner saw it than with an exclamation of terror and despair he cried 'we are lost,' and sprang to the binnacle for his trumpet. I saw in an instant our danger; it was a large ship with all her sails set bearing full upon us. I knew if she struck us our destruction was inevitable, she would pass over us in a moment, the people on her deck would be scarce sensible of the event, and we should be buried in the ocean without the least possibility of relief.

The captain twice raised his trumpet to hail her, but fright and despair made him mute. I snatched it from him and in a voice rendered supernaturally loud by the danger of my situation, and which was heard even above the roaring of the waves, I hailed her with "starboard your helm." In an instant after I heard the officer on her deck in a voice scarcely less loud than mine pass the word of "hard a starboard." In another moment she past us with the velocity of lightning, her huge bulk and lofty sails casting a still deeper gloom over the deck of our little vessel.—She rolled in the chasm occasioned by the passing of the vast body, so high her, and nearly upset. I sank on deck overcome by the intensity of my feelings and deprived as it were of the power of motion. I recovered myself and approached our captain—he was standing in the same position as before the vessel had passed us, and appeared to be insensible to the objects around him. I spoke to him, and he aroused as from a stupor or reverie. It was sometime before his mind resumed her empire, and he afterwards told me, that in all his danger and perils, and when death stared him in the face, and deliverance seemed impossible, he was never so impressed with the certainty of his destruction as at that moment. As for me I shall never forget my feelings on that eventful night, and cannot even now look back without horror on the danger of my situation.

## MARRIED.

In this city, Mr. Wm. B. Ann to Mrs. Ann Maria Parker.—Mr. Samuel Batts of this city, to Miss Submit B. Vaughan of Portsmouth.  
In this city, by the Rev. Mr. Hedding, Mr. Jeremiah D. Gove, to Miss Nancy H. Clarke, both of Boston.  
In Charlestown, Mr. Abram Low, of Boston, to Mrs. Harriet Williams Teel of C.—In Lynn, Mr. Rufus Johnson to Miss Rachel Putnam.—In Newton, Gen. George Ellis, of Dedham, to Mrs. Hannah Barney, of N. In Beverly, Mr. John Herrick, junr to Miss Betsy Herrick.—In Andover, Mr. Isaac Poor to Miss Elizabeth Foster.  
In Nantucket, Paul Gardner Esq. to Miss Lydia Fitch.  
In Lynn, by the Rev. Mr. F. Moore, Mr. Isaac Barker to Miss Martha Mudge.

## DIED.

In this city, Elizabeth A. only daughter of Mr. Elihu Tucker, aged 13.—Widow Mary Stocker, 65.—Mr. Wm. Calder 44.—Mary, wife of J. John Dunn, 54.—Susannah M. Lincoln 3 years daughter of Joseph L.—Oliver Gibbons, youngest child of Mr. Frederick Lincoln, 2 years and 7 months.—Miss Louisa Babcock, 24.—Mr. Alexander Lindsay.—Mr. Francis Ayres.—Mr. Henry H. Pentland.—Thomas A. Adams 6 months son of Mr. Charles A.—Mr. William Long.—Hannah Walker.—Mr. Thomas Cogden.—Mr. Edward Jennings.—Mr. Stephen Gragg a native of Jeffrey, N. H. 35.—His death was caused by falling from the roof of a house in Summer-street.—At the Hospital, Dr. Enoch Westcott, formerly of Dover, N. H. 87.—Mrs. Eliza P. Nichols, 33.—Mrs. Hannah Brown, 43.—Mrs. Elizabeth M. Lincoln, 89.—Mrs. Penelope S. Nash 82.—Susan, daughter of Mr. Daniel Rosa, 5 years and 6 months.—Mary Henrietta a child of Mr. John Ashton, jr. 9 months.  
In Portland, Isaac Child, Esq. formerly of Philadelphia.  
In New York city, Dr. Wm. Burill, Esq. 68.  
In B.imore, Mr. John Rich, a native of Boston, 30.

## MARINE INTELLIGENCE.

PORT OF BOSTON—1824.

## ARRIVED SINCE OUR LAST.

*Wednesday.*—Brigs Cybele, Holmes, Live pool, 30; Four Sisters, Lindsey, Matanzas via Vineyard; sch. Bangor Packet, Rogers, Norfolk; sloop, Almiria, Smith, Sagharbor; Huron, Davis, Fairfield, and Hero, Burroughs, Bridgeport.  
*Thursday.*—Ship Clay, Lord Amsterdam, 30 days; brig Louisiana, Procter, N. Orleans 27. Balize 25; Mary, Horton, Messina 58; sch. Ardent, Pinice, Charleston, 12; sloop Mary, Naton, N. York.  
*Friday.*—Eng. brig Friends, Wilson, Liverpool, 29 days.  
*Saturday.*—Sloop Aurora, Lewis, N. York.  
*Sunday.*—Sloop Atlas, Wakeman, Fairfield, via Salem.  
*Monday.*—Sch. St. Croix, Br. oks, Eastport; scho. Mary Ann and Lorenzo, Portsmouth.  
*CLEARED SINCE OUR LAST.*  
*Thursday.*—Brig Ant. Griffin, Charleston 32. Lady of the Lake, D. L. Embard, Richmond.  
*Friday.*—Ship Emerald, Fox Liverpool; brig Richmond, Kempton, Trinidad, Cuba; Creole, King N. Orleans; scho. Sally Hope, Baker Providence, E. Ind. Lewis, N. York; Equal Bates, Frederickburg, sloop Revenge, L.throp New London; Only Daughter, Lewis, Hartford; Bedford, Hitch, N. Bedford; ship North Star, Mackenzie, Charleston.  
*Saturday.*—Sch. Freeport, Greenlaw, Eastport.  
*Monday.*—Ship Topaz, Callender, Charleston; brig Elizabeth and Jane M. Varina, jr. West Indies; Mary & Eliza, St. W. Honduras; s. Belvidere, Robinson, Thomaston, sloop Packet, Salem.

From the Portsmouth Journal.

*MELANCHOLY SHIP REKS.*  
The tidings of the last week had cast a gloom over the town, which will not soon be dissipated. It is our painful duty to publish the particulars, so far as they are known. On Saturday afternoon, Jan. 30, the ship Perseverance and brig Hector, of this port, the ship Marathon, of New-York, and a lumber loaded unknown ship, were at an anchor under the Great Isaacs, Baltimore Bank. Towards sunset a gale commenced, and in a short time the Perseverance and Hector, were dashed to pieces on the rocks, and the unknown ship was lost, with all her crew. Of 16 persons on board the P. only one was saved; and four out of ten in the Hector. The Marathon rode out the gale, and the next morning took the survivors from the rocks, and carried them to the Balize. So entire was the destruction of the three vessels, that nothing of them was visible the next day but several shattered fragments thrown over the island, and seen hanging from high rocks. The ship Lewis, of this port, passed the Hole in the Wall, day before, inco. with the Perseverance, but intending to cross the Bank, she laid to during the night.—Next morning, finding the wind unfavorable, the capt. followed her, and came in sight at sunset; but being unable to reach the anchoring ground, he put about, as the gale commenced, and with great difficulty escaped.  
The following is a list of the persons on board the Perseverance and Hector. It would be difficult to find two vessels whose crews contained so large a proportion of young men of high promise and enterprise, and of such respectable connections.  
Perseverance. Wm. Rice, master. Oliver Osgood, 1st mate; James Adams, boatswain; Wm. M. Comb, carpenter; Wm. Christopher, P. Hendric, C. Kain, L. Malory, and Joseph Oliver, seamen; Thomas Simes and Daniel Vaughan, going out to learn navigation, &c.; J. Joseph Gilman, boy; B. Howard, cook; Mr. Elizabeth Porter, passenger; [Mr. Thomas Clark, 2d mate, saved.] Hector.—John B. Trickey, master; Oliver B. Simes, 1st mate; and Thomas A. Harris, passenger.—Mr. Wm. Avery, 2d mate, and three seamen, names unknown, were saved.  
They were both vessels of the first class—the Perseverance on her first voyage, and Hector recently repaired thoroughly. Their cargoes consisted of bricks, spars, hay, mackerel, &c.



THE HERALD'S HARP.



From the Providence American.

The following beautiful and touching lines, written by a lady of Rhode-Island, in memory of an engaging child to whom the author was related, have never before been published. Their simplicity and tenderness, will recommend them to the taste and affections of the lovers of genuine poetry.

There is a flower to summer known,  
Whose leaf will fade as soon as bloom;  
Yet, for the transient space it lives,  
So rich a breath its blossom gives,  
It seems embodying all the powers  
Of fragrance rare, that other flowers  
Have breathed throughout their longer prime,  
In the brief moment of its time.

So bloomed our Arabella here;  
Scarcely did the bud of life appear,  
When lo, in childhood's blooming hour,  
Death prey'd upon that charming flower!  
Yet like the aloe's short lived bloom,  
Her soul exhal'd such strong perfume,  
That centred in her life appears  
All that would bless and charm for years!

In all she did, or spoke, or sung,  
A nameless spell about her hung,  
An air so sweet it seem'd to tell  
She was not long on earth to dwell.  
Whether the joy devoid of guile,  
Or mirth her mouth with pleasure's smile,  
As the light frolic she pursued  
That suits with childhood's happy mood;  
Or when she tried each infant art  
To wound about the parent's heart,  
Would print her little lips and smile,  
Full, leas'd with her successful wile;  
Or when upon her bended knee,  
From the best lips of purity,  
With folded hands and pious air  
She breath'd to heaven her holy prayer;  
Or when her gentle voice would raise,  
In notes of love, her Saviour's praise;  
And soft his word would waft along,  
"Sweet is the work, My God, my King,"  
In all a lovely spirit shone,  
Too heavenly for the world to own!

Alas! her tuneful warbling breath  
Is hushed, forever hush'd in death;  
And that still heart within the bier  
Can feel not e'en a parent's tear!  
But faith will raise the streaming eye  
To worlds where no light can e'er die,  
Where the young cherub waves his wings,  
And her eternal anthem sings.  
And waits the hour, when those who mourn,  
Like hers shall be to glory borne!

MINISTERS' MONITOR.

REMARKABLE CONVERSION.

A Pious dissenting minister, whom I shall call Mr. X. was travelling on horseback, one Saturday afternoon, towards a large town, where there were many religious professors of different denominations. Thinking it probable that he might be requested to preach on the following day, he employed the solitude of his journey in meditating on a subject for a sermon. The text to which his thoughts were directed was the language of the Dresser of the Vineyard, in our Lord's beautiful parable of the barren fig-tree: Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then, after that, thou shalt cut it down.

At rather a late hour in the evening, he arrived at an inn in the town; and it was not known that he had arrived, till he appeared on the Lord's day morning as a hearer in a dissenting place of worship, where he was well known and highly respected. The minister of the congregation, who was in the pulpit when Mr. X. entered the place, conducted the service. Mr. X. was struck with his text; it was the awful denunciation of the Lord of the vineyard, respecting the barren fig-tree, in the above mentioned parable. "Cut it down; why cumbereth it the ground?" The leading idea of his sermon, which he entered into with great seriousness, was, that when the patience of God towards sinners has long been abused and perverted, we are warranted to expect that it will be exchanged for merited displeasure and wrath, if not in this world, yet in the next. Having illustrated his subject in a very impressive and edifying manner, he drew this inference: That the divine procedure with sinners should be considered as a pattern for the imitation of Christian churches; and that, although it was their duty to exercise great forbearance towards sinners, and to adopt every mode of exhortation, admonition and reproof, yet that when they had withstood all, and appeared incorrigible, it became equally their duty, however painful the task, to cut them off, as cumberers of the ground; at the same time, recommending them to the mercy of the Lord of the vineyard.

After the service, Mr. X. went into the vestry; was requested by his brother-minister to preach in the afternoon; and readily consented. The morning sermon though founded on the same parable, had not pre-occupied his ground; he did not therefore deem it necessary to alter his plan; but considering the coincidence as one of those unforeseen events, which Providence often over-rules for good, he preached, as he before intended, on the plea of the Dresser of the Vineyard. On the forbearance and long-suffering of God displayed towards sinners, through the intercession of the Great Mediator, he expatiated with great affection. In the application of his sermon, he was led to hint at the long extended forbearance which the disciples of Christ, in imitation of such an example, should exercise towards those who have offended; not knowing, but that, by delaying the awful sentence of exclusion, they might be happily instrumental in leading them at length to "bring forth fruits meet for repentance." If so, it would be well indeed; and if not, the excluding sentence

would be more obviously and satisfactorily the requisition of duty.

The minister of the place thanked his brother for the sermon, acknowledged the truth and excellence of the doctrine contained in it; but expressed a fear that undesignedly, it might be the occasion of some trouble to the church. He then proceeded to relate the circumstance which had directed him to his morning subject: A man, who, for some years, had been an exemplary member of the society, had now, for a considerable time, been addicted to the sin of drunkenness, which had been followed by a breach of the Sabbath, the love of irreligious company, the neglect of domestic duties, and, as a result of the rest, an awful hardness of heart, which resisted every effort to produce salutary impressions. He had been admonished repeatedly by the minister, the deacons, and many of the members; and from the time that his apostasy had been discovered, he had been suspended from the Lord's Supper; but all appeared to be in vain, the church had been summoned to meet that evening, for the awful purpose of putting away from among themselves that wicked person. To prepare them for this painful though necessary service, the morning sermon had been preached; and the good man expressed a fear, that the kind conciliating doctrine of the afternoon, though by no means in reality opposed to the other, might operate unseasonably, on the minds of some of the members, to urge a further delay, which, in this case, was not likely to answer any valuable end.—Mr. X. with great sincerity, avowed his previous ignorance of these circumstances; stated the manner in which the subject of his discourse had occurred to him the preceding evening, and added, that he had been confirmed in his design to preach on it by the morning-sermon, thinking the contrast between the two, while both were equally consistent with evangelical truth, might render each beneficial. Had he previously known of the peculiar reason which influenced his friend's choice, he should have deemed it a call to turn his thoughts into some other channel; but as he did not know it, he could not but regard it as wisely ordered by Providence for some good end, which did not yet appear.

In the evening, when the church met, the pastor soon found that he had not mistaken the probable tendency of his friend's sermon; for when the sad evidences of the unhappy man's apostasy, and the methods which had been unsuccessfully tried with him to bring him to repentance, had been recapitulated, and the vote of exclusion was solemnly proposed, several of the members strongly urged the expediency of a little longer lenity; and mentioned the general impression produced by Mr. X.'s Sermon in the afternoon: an impression the more to be regarded, as it could not be supposed that he knew any thing previously of the affair before the church. After a long and interesting debate, some pleading the necessity of maintaining the purity of the church by an immediate excommunication; others arguing, from the example in the parable, in favor of longer suspense. The latter arguments prevailed; and the sentence passed by the majority of the members was, "let him alone once more. If he bear fruit, well; if not, then after that, let him be cut off." A deputation was also appointed to acquaint the man with this result; and to endeavor to impress his mind with a sense of his guilt on the one hand, and of the compassion of God and the Redeemer on the other.

The members, who were commissioned on this important errand, found, when they visited the offender, what they little expected. They met with a cordial reception; which no others who had visited him from the church had done. On briefly relating their business, and declaring the continued forbearance of the church, he received the communication with tears; and called on them to join in adoring the wisdom and grace of that kind Shepherd, who has such various methods of bringing back his wandering sheep into the fold which they had deserted. He then informed them that his wife, a serious woman, who had maintained her steadfastness, on returning from public worship in the morning, had, contrary to her expectation, found him at home,—a heavy rain having prevented him from joining a Sabbath-breaking party, to which he had engaged himself. In her way home, she had been informed by some friends, that Mr. X. was to preach in the afternoon. The unhappy man having been very partial to his preaching in his former and better days, she persuaded him, as the day continued wet, and he could not go out on his pleasure, to accompany her to the meeting. Reluctantly he complied. The text, "let him alone this year," &c. powerfully struck him. The display of divine compassion melted his stony heart, showed him the heinousness of his guilt, and led him to apply for pardoning and sanctifying grace to him who is "exalted on high as a Prince and a Saviour, to give repentance and remission of sins."

In this frame of mind the messengers of the church found him. The lenity of Christian friends, so like the compassion of a Saviour's heart, completely overcame him. The impression was deep, and it was lasting. He became once more a consistent professor of the gospel, walking more steadfastly and more humbly than ever with his God; and continued, at the time when I heard the story, after the expiration of many years, "to adorn the doctrine of God his Saviour."—*London. Evan. Mag.*

YOUTH'S DEPARTMENT.

FOR ZION'S HERALD.

SHORT SERMON.—NO. 10.

(BY V. D. M.)

My Father, thou art the guide of my youth.—JER. 3. 4.

The history of the children of Israel, affords a full proof of the weakness and depravity of fallen men. Notwithstanding all that has been done to convince them of the absolute power and goodness of the great Jehovah; yet it is difficult to persuade them fully to renounce their idols, and take Him, as the only proper object of their worship. Their hearts are naturally so averse to the duties He enjoins, and so fond of what He has forbidden, that it requires a power more than human, to produce a radical change in their affections. The mercy and boundless

love of God have been manifested to remove their moral inability to love and serve Him, and place objects before them to excite their hearts to action in the great duties of religion; and to encourage them to labor in His service. There is nothing wanting on His part, to secure the salvation of the human family. He has done every thing in His moral vineyard, that can be done consistently with His will, and the moral agency of man, to make all both holy and happy: But there are but few, especially of the young and rising generation, who obey His commands, or even adopt the language of the text, and say, "My Father, thou art the guide of my youth."

I. I will show that the youth need a guide. 1. Because they are inexperienced. It is exceedingly difficult to persuade the young to believe that they are more ignorant, than those who are further advanced in age. Having never experienced much of the world, or seen many of its ways, they are incompetent judges of the best methods of shunning evil, and of obtaining happiness. They have not been long enough in the school of life, to learn the great folly of leaning on their own understanding. Thinking themselves capable of stemming the torrents of adversity, and the various evils with which the paths of mortals are thronged, they are in the more danger of being overwhelmed by their troubles and destroyed by their enemies. Consequently they need a guide to conduct them in safety, through all this wilderness of disappointment and sorrow. The more confident the young are of their ability to direct their steps through the paths of mortal life, to a happy immortality, the more fully they prove their inexperience, and their need of a counsellor and guide.

2. They need a guide, because their enemies are numerous, powerful and subtle. The way to Heaven is through "much tribulation." And the enemies of the souls, that would wish to gain a mansion above, are continually lurking by the side of their path, to deceive the credulous, and destroy the weak. Without a guide, the young, who are not so well skilled in the spiritual warfare as the old soldiers of the Cross, are more liable to be led astray and overcome. The adversary, the carnal mind, and the delusive world, are all busily employed in discouraging them in the ways of self-denial and gospel obedience.—Their natural propensities are so strong, and the plots of their enemies so deeply concerted, and their spiritual energies so enfeebled by the fall, that it will be impossible for them to find their way to Heaven, unassisted by a supernatural power.

3. They need a guide, because of the great danger of their being lost.

By following improper leaders, many of the inconsiderate and heedless youth have been precipitated into the vortex of wretchedness and deep despair. Bad advisers rob them of their reputation, learn them to undervalue the counsels of their friends, and procure for them the heavy load of guilt, which presses them into an early grave. Many, very many have been enticed away so far into "the waste howling wilderness" of sin, that there is every reason to fear they will never return.—The poor deluded wanderer may, ere long, "come to himself," so far as to realize his folly and his misery; but oh! it may be too late to repent. The despairing cry, "I am lost! I am lost!" is heard falling from his dying lips. His polluted spirit sinks to mingle its dolorous groans, with the devil and his angels. All these evils might have been prevented, had he chosen and followed the directions of a good guide.

II. Show whom the young should choose for a guide.

1. They should choose one who knows all things—one who is every way capable of giving them the instructions, which will make them wise unto salvation. An ignorant guide will be sure to lead those into difficulty, who put themselves under his direction. But one who is thoroughly acquainted with the imbecility of human nature; with the secret, yet destructive influence of the spirit of the world; and with the subtlety and wiles of the adversary, will so strengthen the minds of the weak, so enlighten the souls of the deluded, and so remove the fears of the discouraged, that they will be well qualified to overcome their enemies, and find their way to the kingdom of Heaven. There is none, but the All-wise God, who can lead on to victory and glory, the poor wanderers who have foes to conquer, and souls to save. He is the only sure guide, and infallible instructor for the young.

2. They should choose one who is all powerful. Their enemies are so numerous and powerful, that a weak and feeble conductor would be of little or no use to them. They need one who is every way able to defeat and subdue the most cunning adversary, or the most malignant foe. The arm of flesh is altogether insufficient, either for their defence or support. If they place their confidence here, they will have nothing but trouble and disappointment; for man in his best estate, is only vanity and weakness. The Being with whom there is not the least variability, or shadow of turning, and who possesses all power, both in the Heavens above, and on the earth beneath, is the only suitable guide for the souls of the children of men. The young who rely with implicit confidence on the unconquerable arm of his power, will never be in danger of being slain by their enemies, however numerous and powerful.—Jehovah is mighty and must prevail!

3. They should choose one who is of great mercy. There is so much of a disposition in them to join with the enemy, and offend against the laws of righteousness, that they require much forbearance and long suffering. If their guide were soon angry, and easily provoked to wrath, they would stand but a small chance to find the end of their journey in safety. But if they choose their Father, who is ever disposed to put the most favorable construction on their conduct, and the most ready to forgive, when they obstinately rebel, they will be sure of the exercise of his great compassion, and of the benevolent aid of his Spirit. He is ever as ready to help the needy, as they are willing to be assisted. Whosoever will take him for their portion, will never be confounded. None is happier than he who can say from the heart, "My Father, thou art the guide of my youth."

III. Offer some reasons why the young should choose the Lord for their guide.

1. Because their present happiness depends

on their obedience to his directions. The fashionable amusements which so attract the attention and enslave the affections; the riches that so often flatter, and then deceive the vain; and the honors which so pride and puff up into a fancied importance, their possessors; are all as incapable of affording true happiness, as they are transient and uncertain in their duration. A steady and uniform obedience to the command of God, will secure more pleasure and real happiness to the soul, than all that can be offered by the world. The person that walks agreeably to the directions of the word, and Holy Spirit of God; and studiously avoids the pleasing baits of vice, thrown out by his enemies to entice him away from the path of duty, can no more fail of present enjoyment, than his guide can of truth and faithfulness: for the promise is sure, "great peace have they that love Thy law, and nothing shall offend them."

2. Another reason why the young should choose the Lord for their guide, is because their usefulness in the world will be much the greater.—The precepts and examples of the pious young have a very commanding influence over their associates, and not unfrequently produce a very happy effect on those of a more advanced age. Their religion qualifies them for the faithful discharge of all the social and relative duties of life, in a manner satisfactory to their consciences, and beneficially to men. The light they receive through the instructions of their guide, will so shine, that others, by seeing their good works, will be led to glorify their Father, who is in Heaven. By following the example of their blessed Saviour who went about doing good, they learn the happy art of being useful, both to the bodies, and to the souls of their fellow men:—to their bodies by feeding the hungry, clothing the naked, and visiting the sick; to their souls, by instructing the ignorant, reproving the vicious and encouraging the halting. It is their meat and drink, to do the will of their heavenly Father.

3. As further reasons why the young should choose the Lord for their guide, it will prepare them to leave the world in peace, and make them happy in Heaven forever!—Mark the perfect man, and behold the upright; for the end of that man, is peace.—Those who live holy lives, while they sojourn in this state of trial, will be sure of a peaceful exit from time to eternity. The Lord has promised that his rod and staff shall be with them, and comfort them; and that they shall "fear no evil!"—He has gone to prepare a mansion in Heaven for them, and said, for their encouragement, "I will come and receive you unto myself; that where I am, there ye may be also."—They will be made pillars in the temple of God, to go no more out FOR EVER!!!

TO CLOSE,

Let us inquire of the young, if they feel their need of a guide. Precious youth! you are surrounded with an ensnaring world, and "stand on slippery rocks, while fiery billows roll below." Are you not fearful that your enemies will prevail against you, if you have no friend to assist you? Do you rest easy about your souls, without any assurances of the pardon of your sins, and your acceptance with the Saviour? Or do your souls begin to feel their danger and their needs? If so, escape for your lives!—Fly like the bird from the broken snare of the fowler. Cry for help at the hand of the Lord. Let the confession of your sins be ingenuous and sincere. Let your prayers be earnest and importunate. Cast your souls and your all, at the bleeding feet of your merciful Redeemer. Lift your weeping eyes; gaze!—O gaze! by faith, on the smiling face of the sinner's Friend!—He speaks, and the work is done!—"Child, thy sins are all forgiven thee;" "arise, go, and sin no more!"—Take Him for your guide, and fear no danger. If God be for you, who can be against you? Shout! O ye ransomed—Jehovah hath conquered, His children are free!"—*Halleluia! the Lord God Omnipotent reigneth!*

May all the youth in Christ confide,  
And say, "My Father is my guide!"—  
Turn from their idols love His law,  
And serve Him here, with holy awe!!!

AMEN.

REASONS FOR METHODISM.

LETTER II.—continued.

Genesis vi. 5. we read that "God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually." Verse xlii, we are told that "God looked upon the earth, and beheld, it was corrupt: for all flesh had corrupted his way upon the earth." We are told that "The children of men are corrupt;—they have done abominable works;—that there is none that doeth good;—that they are all gone aside; they are altogether become filthy;—that if we say we have no sin, we deceive ourselves;—that there is no man that sinneth not." The Scripture hath concluded all men under sin, "that every mouth may be stopped and all the world become guilty before God. We read that "man drinketh iniquity like water; that in us dwelleth no good thing." It was this consciousness of the depravity of our nature that made the Psalmist cry out, "I was shapen in iniquity, and in sin did my mother conceive me, Psalm li. v. It was this that caused Isaiah to exclaim, "All we like Sheep have gone astray;—we are all as an unclean thing, and our righteousness is as filthy rags." Isa. liii. and liiv. Jeremiah says, "The heart is deceitful above all things, and desperately wicked."

The Apostle Paul, addressing himself to the Romans, declares that the carnal mind is not only averse to what is good, and prone to what is evil, but is at enmity with God: and in the 7th chapter of his epistle to the Romans has these words, "I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not; but evil which I would not, it is no more I that do it, but the sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me." ver. 18—21. "Out of the heart, (St. Matthew tells us) proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, &c. ver. 19.

But not only are we sinners, but as such we are under sentence of condemnation. "The soul

that sinneth it shall die," saith the Lord: and "the wages of sin is death," Rom. vi. 23. Sin made Cain cry out his punishment was greater than that he could bear, Gen. iv. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," Rom. i. 18.—"Indignation and wrath, tribulation and anguish, shall be upon every soul of man that doeth evil," Rom. xi. 9. "By one man sin entered and death by sin," Rom. v. xii. Speaking of the wicked, St. Paul says, "destruction and misery are in their ways," Rom. iii. 16. In St. Matthew's Gospel, we read, that "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: where shall be weeping and gnashing of teeth," xiii. 41, 42.

Nor does our Lord, who is the fountain and pattern of true charity, speak a different language. He bids us "fear him, who is able to destroy both soul and body in hell," Luke xii. 5. He solemnly charges us to oppose corrupt nature with the utmost resolution, lest we be "cast into hell, where the worm dieth not, and the fire is not quenched," Mark ix. 43. With tenderness he informs us, that "whoever shall say to his brother, Thou fool! shall be in danger of hell fire;" That not only the wicked, but "the unprofitable servant shall be cast into outer darkness, where will be weeping, wailing, and gnashing of teeth." And that he himself, far from conniving at sin, will fix the doom of all impenitent sinners, by this dreadful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Mat. xxv. 41.

Now supposing that we had no other foundation whatever for our belief in original sin, I apprehend we have here before us proof sufficient to convince even incredulity itself. But these are only a very small number of texts compared with those which might be adduced: allowing also that this doctrine were not only above the reach of our reason, but absolutely contrary to it in every sense, it would not appear to me in the least to invalidate the strength of the evidence above stated. For human reason is fallible; God's word is truth; and if a person were to object to me, that he could not believe in the doctrine of original sin, because he could not reconcile it to reason, I might answer, that this is the very cause why it is most likely to be true, for had the knowledge of it been attainable by reason alone, there would have been less necessity for God to have revealed it.

But reason and common observation will, if possible, afford us still further confirmation of the truth of this doctrine. God is a being of infinite justice, wisdom, power, and goodness. He cannot therefore be the author of any thing absolutely evil. Now, a great deal both of moral and physical evil, exists in the world: It cannot then proceed from God. Moreover, God has denounced a curse upon sinners; God therefore cannot be the author of sin, because he could not curse the work of his own hands. We must look then for the origin of sin, in man's abuse of that gift of Free Will, which he was endowed with by the Creator. If we attend to the natural operation of our own minds, we shall perceive, that inclination generally prevails over duty, and that in our dealings with one another we are more frequently prompted by passion, than governed by reason. On reviewing the scenes of past life, and bringing back to our recollection the days that are gone, we cannot but lament, to what little purpose we have lived; how much time has been squandered away in the pursuit of vanity and folly, how many opportunities of doing good we have neglected; and that we should have so shamefully abused the talents God had given us to be employed to his glory, and the working out our own salvation. Neither should we be surprised at the unhappy consequences of such a conduct. On the contrary, we might naturally expect disappointment, disgust, and remorse to be our portion. The experience of all ages, has shown that vice and misery are inseparably connected, and that in proportion as a man deviates from the path of virtue, so, in general, he becomes unhappy. This unhappiness is not confined to the state of his mind, independent of other contingent circumstances. But he finds, in a variety of instances, his favourite schemes frustrated, his brightest prospects clouded. Exclusive of that disquiet of mind which is the invariable attendant on a guilty conscience, he sees that he has been all the time pursuing a shadow, and at the very moment when he flatters himself with the hope of attaining his object, and being happy in the possession of it, it eludes his grasp, and leaves him nothing but vexation and repentance. Nay, how often is even health sacrificed to the sordid views of interest; how often do we accumulate disease, and hasten the approach of death itself, by the intemperate indulgence of our passions! How frequently does our misconduct not only involve ourselves, but our families and our friends, in one common ruin! By this animosity are engendered, the ties of affection broken; malice, envy, and all the diabolical passions which torment the human breast, spring up in their room. The world is decked at large presents a vast scene of wretchedness and woe, which could only have arisen from the innate depravity of our nature, and the just vengeance of Almighty God, which our sins had excited against us.

What a terrible state then are we in by nature! but how inconceivably more dreadful it would have been, had we been left in this state without hope, without refuge, and without a remedy! Blessed be God, this is not our case: which leads me to the consideration of the second doctrine I mentioned, viz. of the atonement.

(To be continued.)

SELECT SENTENCES.

We should deliberate with caution, but act with decision.

Of all the marvellous works of the Deity, perhaps there is nothing that the angels behold with such supreme astonishment, as a proud man.

There are many things that are thorns to our hopes until we have attained them, and even-omitted arrows to our hearts, when we have.

Sleep, the type of death, is also like that which it typifies, restricted to the earth. It flies from hell, and is excluded from heaven.